

Federal Council BULLETIN

Vol. XIII, No. 9



November, 1930

Talking Peace and Thinking War

CHARLES E. JEFFERSON



Where the Anglo-Catholic Stands

CHARLES N. LATHROP



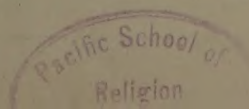
Editorials

Religion and the Strategy of Peace

A New-Old View of Protestantism

Beyond "Humanism"

A Journal of Interchurch Cooperation



Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially if interdenominational organizations, so far as the information is furnished to the Editor.

COMMISSION ON RELATIONS WITH CHURCHES

ABROAD

New York, N. Y.November 5

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

Washington, D. C.November 10-18

CONFERENCE ON ANNUITIES

Atlantic City, N. J.November 17

UNITED STEWARDSHIP COUNCIL

Washington, D. C.November 28-29

NORTH AMERICAN HOME MISSIONS CONGRESS

Washington, D. C.December 1-5

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE

Washington, D. C.December 2-3

INTERDENOMINATIONAL MEN'S CONGRESS

Cincinnati, OhioDecember 11-12

FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS

Bronxville, N. Y.January 10, 11 and 12, 1931

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Atlantic City, N. J.January 13-16, 1931

CONFERENCE ON THE CAUSE AND CURE OF WAR

Washington, D. C.January 19-22, 1931

COUNCIL OF CHURCH BOARDS OF EDUCATION AND ASSOCIATION OF AMERICAN COLLEGES

Indianapolis, Ind.January 19-23, 1931

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

ChicagoFeb. 17-18, 1931

Table of Contents

VOL. XIII

NOVEMBER, 1930

NO. 9

EDITORIALSI-6

ARTICLES

Talking Peace and Thinking War, by Charles E. Jefferson	7
Where the Anglo-Catholic Stands, by Charles N. Lathrop	9
White and Black Christians Face South African Race Problem, by George Edmund Haynes	11
"One Book for All People," by George William Brown	12
Congress to Discuss Home Mission Problems	13
Responsibility for World War	14
Thousands of Churches Study Peace Problem	15
Research Report on Centralia Issued ...	17
Boston Considers the Church and Labor.	18
World Alliance Meets at Capital	19
Baltimore Enriches Evangelism	19
Plans for Cultivating the Devotional Life	20

DEPARTMENTS

News of Interdenominational Life and Work	24
Among the Best New Books	28

Federal Council Bulletin

*Issued Monthly, except July and August, by The
Federal Council of the Churches of Christ
in America*

105 East 22d Street
New York

Subscription Price, One Dollar a Year

SAMUEL MCCREA CAVERT, *Editor*

AENID A. SANBORN } *Associate Editors*
WALTER W. VAN KIRK }

BENSON Y. LANDIS, *Business Manager*

Contributing Editors:

Other Secretaries of the Federal Council of Churches, as follows:

CHARLES S. MACFARLAND	BENJAMIN S. WINCHESTER
JOHN M. MOORE	ROY B. GUILD
CHARLES L. GOODELL	JAMES MYERS
WORTH M. TIPPY	JEANNETTE W. EMRICH
SIDNEY L. GULICK	EVERETT CLINCHY
F. ERNEST JOHNSON	KATHERINE GARDNER
GEORGE E. HAYNES	FLORENCE E. QUINLAN
WILLIAM R. KING	(Council of Women for Home Missions)
(Home Missions Council)	

Entered as second-class matter, September 13, 1928, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1927, Authorized July 3, 1918.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Cooperation and Interchurch Activities

Issued Monthly, except July and August, by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22d Street, New York

Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them."

VOL. XIII, No. 9

NOVEMBER, 1930

THE EDITORIAL OUTLOOK

A Prayer for Armistice Day

DEAR Lord, we pray for peace. Make us desperately afraid of war and all that follows in its wake. May the fear of the Lord come upon us, and a deep awe of the human soul. May we remember Thy commandment, "Thou shalt not kill," and may we be afraid to take the life which Thou alone canst give. May the blood of innocent men shed by innocent men cry from the ground. May the horror of it so strike into the souls of all that they have no heart left for fighting. Replace the lust of war with hatred of war, and when evil men plan war and seek to inflame their fellows to go out and kill, may the heart of man reply, "We will not kill our brothers."

Grant to us a resolute purpose, that will not be denied, to find some better way than war for the settling of disputes between nations. May we put aside prejudice and partisanship and all false pride and agree together that the strong and the weak alike shall submit their cause, through orderly judicial procedure, to the reason and conscience of mankind. Grant that the strong shall seek no rights denied to the weak. Grant that the mind of Christ shall prevail among all peoples that name His name.

Amen.

Abridged from "Prayers for Special Days and Occasions," published by Richard R. Smith, Inc.

Religion and the Strategy of Peace

CAN "religious forces" as such play any great part in working out a strategy for peace? Mr. Wickham Steed in a recent issue of *Goodwill* says "No." He buttresses his position with several arguments. He declares that religion, claiming to possess absolute truth, "is apt to foster intolerance," which "does not conduce to clearness of thought." Nor is there always peace between the religious forces themselves. Religion, moreover, is swayed by emotion, whereas the peace program must be thought out in a hard-headed, cold-blooded way. And peace, according to the religious ideal, is, he declares, negative. It pictures a stagnant world, a drab, dull and colorless life, in contrast to war as "a school of discipline, of heroism, of self-devotion, an outlet for ambition, a synthesis of desires and appetites, a supreme risk and a call to action."

Mr. Steed has surely overlooked many elements and factors in religion and appears to be uninformed of the origin, nature and energy of the peace movement that is today surging through the churches of our own and many another land.

What he says about the essentially heroic nature of any adequate program for world peace is eminently true and stimulating, but

church leaders have been urging the same thing for many years, and especially since the World War. Since William James in the last century coined the phrase "the moral equivalent of war" the demand by religious leaders for courage, for adventurous action in the service of mankind and in organizing and inspiring the world for peace has been constant and clear.

It is more than doubtful whether any secular organizations (other than societies organized in the specific interest of peace) have given as much careful thought and have expressed so insistent a note for world peace through justice, arbitration and conciliation as have the religious bodies of Great Britain and the United States. A recent article by Abraham Cronbach in the *Journal of Religion* presents an analysis of 239 ecclesiastical peace pronouncements. While they, of course, vigorously express moral and religious emotions and convictions, they also deal with many concrete proposals regarding the methods and machinery of peace. "It can hardly be charged," he declares, "that the churches are afraid to be specific. Equally unwarranted is the charge that the churches are busy meddling with details that lie outside of their proper domain."

A striking instance of the contention of the foregoing paragraphs is the amount of time and thought given by the Lambeth Conference last July to the problem of war and peace. The Encyclical Letter from the bishops calls for "new strength of conviction, clearness of purpose, and courage in action among the peoples of the world. Here the Church should take the lead. For the Christian must condemn war not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will of God. Peace is indeed something greater than a mere refusal to fight. Peace within the nation and among the nations depends on truth and justice. We are summoned to make war on injustice, falsehood and covetousness within ourselves and in the world around us."

The ten-page report of the Lambeth Committee, dealing with war and peace, is a noteworthy document, deserving wide attention. The comprehensive resolutions mark a significant advance in the thinking of the bishops of the Anglican Church over that recorded in the Lambeth Conference of 1920. After commending the World Peace Pact, the Conference appeals to all Christian people to support this agreement to the utmost of their power and to help actively by prayer and effort agencies which are working to promote goodwill among nations. The resolutions then set forth this clear-cut conclusion:

"When nations have solemnly bound themselves by Treaty, Covenant or Pact for the pacific settlement of international disputes, the Conference holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation."

We venture to suggest that all communions of the Christian Church throughout the world study the Lambeth declaration in its entirety, and in their respective conferences, conventions, and assemblies take action in line with this prophetic pronouncement.

A New-Old View of Protestantism

TO THOSE who have been taught to think of Protestantism as synonymous with extreme individualism and divisiveness the most recent study of the genius of the Reformation will prove a distinct surprise. The very title of the volume, "Unitive Protestantism" (published by Abingdon Press last month) may at first thought seem to involve a contradiction in terms. Yet the scholarly author, Professor John T. McNeill, of the University of Chicago, abundantly shows that the great Reformers were no sheer individualists, rejoicing in schism and sectarian views, but were

possessed of a commanding vision of a truer fellowship in Christ than the Church of their day had afforded. In fact, from Professor McNeill's discerning survey, it clearly appears that Protestantism really possesses a heritage of profound emphasis upon Christian unity, too often ignored and unappreciated.

Especially to those who in our own generation have come to have a passion for a larger spirit of unity and practice of cooperation among the churches this new contribution to Protestant history will prove a glorious discovery. For the present trend toward a wider fellowship and an integration of the Christian forces is shown to be no casual side-line, no mere matter of organizational machinery, but something that springs out of the innermost nature of Protestantism itself.

In three basic respects, according to Professor McNeill, the Protestant Reformation laid the foundations for a richer unity:

In the first place, the idea of the "communion of the saints" became central and gained a fuller ethical content. Indeed, this was the cardinal point in the Reformers' conception of the Church. The Church was a *fellowship*—a fellowship of those who shared a transforming experience centering in Jesus Christ. Thus the note of corporate consciousness, of group solidarity, was central, not peripheral, in the Protestant outlook and it is in the light of the emphasis on communion that the doctrine of "the priesthood of believers" is to be understood. The key meaning of this phrase, contrary to an erroneous impression, was not that every man is his own priest, but rather that it is the function of every Christian to be a priest to others by helping to lead them to God. As Luther put it: "A cobbler, a smith, a peasant, every man, has the office and function of his calling, and yet all alike are consecrated priests and bishops and every man in his office may be useful and beneficial to the rest, that so many kinds of work may be united in one community, just as the

members of a body all serve one another."

In the second place—and, again, in spite of a prevalent misconception—the Reformers reasserted the *catholicity* of the Church. Not, to be sure, a catholicity resting upon the Papacy, but the truer catholicity that springs spontaneously from a consciousness of the fellowship of all men everywhere who are in vital relation with Christ. The Reformation was a revolt, not against catholicity, but against an over-centralized imperialism that made true catholicity impossible. The rise of nationalism, which preceded and accompanied the Reformation, long prevented this new type of universal outlook from coming to its normal expression, but the ideal was never lost, and in our own day is at last coming into its rightful place.

In the third place, Protestantism had a new constitutional principle, by which unity was to be maintained, and maintained without the sacrifice of liberty. That principle was *conciliarism*, as opposed to absolutism or any monarchical dictation. In simpler terms, the Reformers would have the Church governed by the will of its members, as expressed in councils made up of their own responsible representatives. Order and freedom were thus to be united in the spirit of a common fellowship.

If all this is a correct interpretation of the history of the Reformation, as we believe it is, then the steady movement toward a larger and deeper fellowship among Christians today is no mere tangential performance, still less something that is untrue to our fathers, but an unfolding of the original genius of Protestantism, a fulfilment of its own essential nature, the upsurging of a vital inner force which has been too long frustrated.

And, most important of all, in this view of our Protestant history, the real significance of present-day efforts in behalf of cooperation and unity is never to be found in any superficial emphasis on the size of outward organization, nor even in any concern, however commendable, for practical

efficiency or financial economy. The living heart of the movement is rather to be found in the yearning of Christians for a richer spiritual experience through a completer realization of the Reformers' ideal of fellowship in Christ.

The Church's Unique Contribution to World Understanding

IN ALL our consideration of our Christian duty with regard to international understanding and peace, how often we forget the one thing which is incomparably the Church's great contribution! That contribution is the foreign missionary movement.

For Christian missions through more than a hundred years have been doing precisely what far-seeing statesmen now say we must do—getting men to think in world terms and to look on other peoples as members of one human family. Throughout its history the missionary enterprise has been rising above divisions of nation and race, its passion to save and uplift going out to man as man, not to men as Americans or Chinese or Africans. No one need hesitate to say that the foreign missionary movement, whatever its shortcomings, is the greatest incarnation of the ideal of international brotherhood that the world has had. It has revealed, as a living reality, a spirit which cares for men in every part of the world for their own human sake. It has developed a world-wide company committed to the ideal of fellowship transcending every dividing line. What other human institution or movement has made a similar contribution to world fellowship?

After John Dewey had gone to China a few years ago, he wrote in the *New Republic* that what China needed was modern science and education, and that one would suppose that scientific education, since it is concerned with truth that is universal, ought to have done something for education in China. But he commented that, as a mat-

ter of fact, it had not; that it seemed to have lacked the necessary motivation; and that the Christian missionary was the only Western force that had had enough inner vitality to develop an educational program in China. Of education, as conducted by the missions, Professor Dewey had some criticisms to make, but he was too keen and honest an observer not to see in Christian missions a manifestation of the world-spirit for which our age is groping.

Surely it is nothing less than a tragedy that in this very day of a world outlook, Christians should be giving such weak support to the missionary cause. This is the day of all days when we ought to be exalting it, for it is the one clear convincing witness to the world that the Christian religion actually has universal significance and is not in bondage to the spirit of nationalism.

During the orgies of nationalism in the World War, W. E. Orchard said that the missionary enterprise was the "one Christian flag left flying." It was a true insight. And one cannot today have much patience with those Christians who talk eloquently about international problems and world peace and yet do nothing to sustain the one movement which has been and still is the Church's unique asset for world understanding and goodwill. Many of us have doubtless wished the churches might do more to strengthen the League of Nations. It is a commendable desire, but there is danger that we will overlook the fact that, in its own missionary movement, the Church itself has the opportunity of doing the basic thing indispensable to any successful League of Nations. For the missionary movement is actually developing a league of *peoples*—of peoples in all lands who naturally think of each other in terms of brotherhood and fellowship, who feel bound to each other because of a common loyalty to Jesus Christ, and who "understand one another at the deeper levels of life." Only on some such league of peoples can any effective league of governments ever be built.

The distinctively Christian genius of the missionary movement has sometimes been weakened by a patronizing quality which has subtly crept into it. Missions have often been something which Western Christians do *for* others in "benighted" parts of the globe, not something that we do *with* others. But that older view is swiftly passing. The spirit of the modern missionary at its best is summed up in Stanley Jones' remark about his attitude toward the people of India. "I went to them through pity," he says, "I stay through respect." The missionary movement of today may be truly defined as a world-wide fellowship of men and women, drawn from every nation and every race beneath the sun, joining hands to make Christ Lord of all the life of all the world.

Beyond "Humanism"

THOSE of us who strongly insist upon love for our fellow-men as the basic thing in being a Christian need to be constantly on our guard lest we miss the distinctive element in Christian love, and thereby come to have no other message than that of the so-called humanists. True Christians are humanists, but humanists *plus*. We begin, like the humanists, with the problems of our human living together. Indeed, we may well be grateful to the humanists for their criticism of all religion that is ethically sterile—as so much religion has been—of all religion that is not producing the fruit of richer personalities and a better society. It is the lack of moral power in an over-intellectualized religion and a theoretical theology detached from our social experience that gives humanism most of its vogue today. But although we may start with the humanists, we cannot stop where they stop and still be Christian in any deep sense. For the humanist, with all his emphasis on love for mankind, comes at last to the point where he finds no sufficient ground for love. For, if there are no more-than-human resources in the uni-

verse, no love in the structure of reality beyond what we ourselves for a few fleeting moments put into it, then, in the last analysis, love has no more solid foundation than selfishness and hate. Moreover, if there are no spiritual values inwrought into the very scheme of things, the man whom the humanist bids us love is only a highly complicated machine, at best a slightly improved animal. And why should we love such an automaton?

We must also make it incandescently clear that our insistence on love in social relationships, as the key to understanding the Christian experience, is not to classify us with those who identify the "social gospel" with crusades of social reform. Many of us feel the deepest debt to those Christian leaders of a generation ago, notably Walter Rauschenbush, of blessed memory, who enlarged our vision so that we saw new social significance in our religion. But it is to be feared that today some who use the phrase, the social gospel, have no real *gospel* at all. Professor Rauschenbush was a man of profound religious faith. His social enthusiasm, his passionate commitment to the way of love, were grounded in his vision of the Christ-like God. Some of his less thoroughgoing successors seem to have only the social interest without the faith that for him nourished it and made it glow.

The Protestants in Continental Europe, especially in Germany, at the Universal Christian Conference on Life and Work, brought out a new word with which to express their criticism of American Protestantism. They called it "aktivismus" (activism). Their criticism doubtless rested, in large part, on their failure to understand the genuinely religious passion that underlies our programs of Christian social service, but we, on our part, would do well to profit by the criticism and make certain that it is not justified. Certainly it is imperative that we who are emphasizing the social significance of being a Christian shall see to it that we do not become merely "prohibi-

tionists" or "pacifists" or "socialists" or any other *ists* and lose that which gives us really a gospel instead of a reform program, namely, our faith that love, as made known to us in Christ, is of the nature of that structure of reality which we call God. When all is said and done, building the Kingdom of God is something far more than "social reconstruction" in the usual sense of the term. It is something that has eternal and cosmic significance. We have a *gospel* only as we arrive at a view of the universe in which we can relate our aspirations and our strivings to a Purpose that is transcendent, rooted in reality and giving true meaning to the human scene.

Why Christians Become Internationally-Minded

THE New Testament is inescapably international. Its outlook is that of the Great Apostle, that God hath "made of one every nation of men." God's kingdom of righteousness is to be a "great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues." The Christian has the most compelling reason for being constructively international.

It is not infrequently said that to be internationally-minded means to lose the love one cherishes for the country of his birth. It was not so with Jesus. Jesus was a Jew. He loved his Jewish comrades, was devoted to their higher interests. He wept over Jerusalem. He thought of Himself as the servant of His own people. But Jesus, in addition to all this, was in reality a citizen of the world, with an all-embracing interest in humanity.

The early Christians, without forfeiting their Jewish birthright, were conscious of the universal nature of the Christian movement. The first-century disciples of the Risen Lord preached and practiced an inter-

nationalism that came from the conviction that in Christ there was no distinction between Jew and Gentile, that "He is our peace who hath made both one and broken down the middle wall of partition." The solidarity of this newly achieved Christian fellowship continued for many centuries, until finally disrupted by the precipitate rise of a divisive and competitive nationalism.

Within recent years, and especially since the war, the emphasis of Christians and the policies of far-seeing statesmen have alike been directed toward the development of a constructive internationalism. We see this tendency at work in the development of the League of Nations, in the functioning of the World Court, in the negotiation of the Paris Peace Pact, in the proposal for a United States of Europe, in the convening of conferences for disarmament, for the codification of international law, for the improvement of economic relations around the world.

Progress toward a cooperative universe, however, is slow and difficult. Prejudices, especially those imbedded in a narrow nationalism, do not die easily. But they are dying. A more inclusive loyalty is being cultivated in the hearts of men—a loyalty that includes devotion to others as well as to one's own. Mankind moves away from the things that divide and toward the things that unite.

It is the clear duty of the Church to impregnate internationalism with the spirit of Christ. Science, working alone, can never accomplish the unity of the world; it can give us chlorine, but cannot of itself decide whether the chlorine will be used to purify a water supply or to make deadly poison gas. Neither diplomacy nor economics is potent enough to give us peace. The solidarity of mankind must be built upon a spiritual foundation. The Church, if we read aright the signs of the times in which we live, is dedicating itself to the task of laying this indispensable foundation.

Talking Peace and Thinking War

By CHARLES E. JEFFERSON*

THE London Naval Conference was a great illumination. It revealed as by a flash of lightning two facts which we ought to ponder.

It showed us the limitations of the power of our political officials. We talk about our "rulers" and are often misled by the sound of the word "ruler." We assume that they are dictators, whereas they are only our servants. They can do only what the people permit them to do. The world is in the grip of democracy, and in a democracy it is public opinion which determines what can be done. When the London Conference was called, conditions seemed well nigh perfect. Our own delegation was one of which every American had reason to be proud. Our delegation was matched by delegations equally able and loyal from the other four countries. The situation seemed to be ideal for securing the desired results. But how little was accomplished, compared with what had been dreamed. Every delegation had to keep its eye on its government, and every government had to keep its eye on the people. Without the consent of the people nothing of importance can be accomplished. This brings us face to face with the size of our problem. The people must be educated to think peace.

Thirty years ago the word "peace" was scarcely heard outside of limited and isolated circles. There were at that time groups of earnest people ardently devoted to the cause of peace but they were by the majority considered fanatics, impractical dreamers, crying for the moon. The word "peace" was spoken often apologetically, sometimes derisively. The word "war" was spoken everywhere and usually with pride. Men said that war is a school of virtue, that it is necessary to keep sharp the fighting edge, that a little blood-letting does a nation good. But since the World War, all that has been changed. The word "peace" has forged to the front. It is now in every mouth. You cannot open a magazine or paper that your eye does not fall upon that word. Everybody now believes in peace and wants it. Everybody talks about it. Everybody abhors war. The generals and rear admirals are all peace advocates. They take their place among the pacifists in deprecating war.

But it is possible to talk peace and think war. That is what the world is just now doing. That is what the Naval Conference did. It was called in the interest of peace. Its purpose was to safeguard the peace of the world. The nations which went into it had all signed the Pact of Paris. All the five nations had talked peace, but as soon as they came together they

showed that they were all thinking war. They had renounced war on paper, but they had not renounced it in their heart. They were still thinking war. They all with one accord thought war. And so the cardinal subject of discussion was parity.

Parity in what? In peace? No, not in peace. Parity in war. Not parity in generosity, in trustfulness, or in goodwill, but parity in the instruments of war. The nations had renounced war but they spent all their time in measuring and comparing the instruments of war. They had pledged themselves never to seek the solution of any dispute of any kind except by pacific means, but they went to work at once to balance gun with gun and ton with ton, assuming that all of them would some day fight and that every nation must be prepared. It would be ludicrous if it were not so tragic. It would be laughable if it were not so heart-breaking. What must God think of a world like this, a world in which sensible and honorable men talk peace and think war?

BUILDING A NEW HABIT

It is the habit of thinking war which must be broken. Until that habit is weakened no naval conference can prosper. The War Department and the Navy Department of our Government work without ceasing to train our people to think war. The brigadier-generals and rear admirals are popular guests at banquets. They always sit at the head of the table and what they say invariably gets first-page publicity. It is amazing how frequently these men speak and how zealous they are—even after they are retired—to train the Nation to think war. And they are prolific writers, also. Their literary output is immense, and they all write with but one object in view, the training of people to think war. The Army and Navy play war games. They play them every year, they play them in the eyes of the public. They used to play them on land and on sea and now they play them also in the air. The games are spectacular. They are sometimes thrilling. They are played for the purpose of training us to think war.

The Sunday papers take delight in spreading before the Nation pictures of the war vessels and of their officers, of the airplanes and of their latest stunts. No such publicity is given to any other branch of the Government. The Nation is systematically and continuously and effectively trained to think war. No wonder the Navy appropriations remain high. We spend more money every year on our Army and Navy than any other nation under heaven.

But this is only a part of the war-thinking educa-

* Part of a Sermon at the Broadway Tabernacle, New York, May 18, 1930.

tional program. There must be military training in our schools. It is already established in many of our colleges, and the War Department is insistent that it shall go into our high schools. In certain quarters there is pressure to bring it even into our grammar schools. This would be ideal, to have all the high school boys and all the grammar school boys of America trained to think war. We could then have even higher Army and Navy budgets!

Another feature of the educational program is the summer military training camps. The War Department is proud of the progress it is making. It reports that this coming summer there will be 226,000 boys in these camps. All these boys will be trained to think war. Many persons see no harm whatever in this military drill. They are impressed by the plausible argument that it is a good thing to keep boys in the open air, and to train them to stand erect and to give them elementary lessons in obedience and to bring them under discipline. Surely all these things are good, and it would seem that only a fanatic could have any objection to them. But those who speak thus overlook an important fact. The most far-reaching and momentous thing done in these summer camps is the training of our boys to think war. But these 226,000 boys are not the only ones to be drilled this summer. There are 7,463 of the R. O. T. C. and 17,190 in the Officers' Reserve, and 57,000 of the C. M. T. C. and 163,780 of the National Guard. Here is an additional host of a quarter of a million trained to think war, and around every one of these men are concentric circles of men and women more or less influenced by the man at the center. Several millions of Americans are being trained by the War Department to think war. So long as we think war the Army and Navy appropriations will never go down, and the way of the peace conferences will continue to be hard.

And therefore we must educate. We must plant the seed of peace. We must plant it in the hearts of our young people in our colleges, and in the hearts of our boys and girls in all the high schools and in all the grammar schools, and in all the primary schools, and in all the kindergartens, and in all the homes. We are not going to win the cause of peace by any methods which are spectacular or any measures which make a noise. The work must be done quietly and continuously and enthusiastically, certain that the harvest will at last be great. It is not by thunder or by lightning but by the still small voice of mothers and teachers that the world will at last come to think peace.

A SPIRITUAL PROBLEM

Let us not then be deceived by the superficial talk of those who imagine that because men use the word "peace" the curse of war has been abolished. The wound is deep. The root of the trouble is in the heart.

Many persons think the problem is an economic one. It may be in part, but it is primarily a religious one. If the problem is ever settled, it will be settled by the Christian Church. Christian men and women must face this problem and never allow their eyes to wander away from it. If we are indeed the followers of the Prince of Peace then we must work for peace and make sacrifices for it. A preacher is never nearer to the center of the Gospel than when he is urging men to think peace and he is never more faithful to his mission as an ambassador of the Son of God than when he is exhorting men to work with their might against the genius and schemes of those who in blindness are endeavoring to perpetuate the reign of Caesar.

The root of the trouble is spiritual. It was suspicion which paralyzed the London Conference. The nations do not trust one another. All five nations signed the Pact of Paris, but not one of them believed that the others would keep their word. We did not trust Great Britain, nor did Great Britain trust us, France did not trust Italy and Italy did not trust France, none of them trusted Japan and Japan is distrustful of us all. It was the demon of suspicion which made all the nations afraid. They are afraid of one another and that is why they feel they must walk encased in armor.

It is because of our fear that we cannot come together. The wound is deep. Only God can heal it. Only God in Christ can heal it. Only God in Christ on the cross can heal it. What does that mean? Only sacrificial love can heal it. The cross was not visible in the London Conference. There was no thought of sacrificial love. Christ was not lifted up. But an idol was set up—an idol called Parity—and the nations bowed down before it!

Indianapolis Holds Laymen's Retreat

In connection with the work of the Church Federation of Indianapolis, an annual Laymen's Retreat is held. Its significance lies in the fact that the laymen themselves, with the assistance of the Secretary of the Federation, arrange the program, and that only laymen are present. They meet at the farm of Mr. H. C. Lilly, just outside the city. This year, 125 men were in attendance. Their subject was "Realizing God." On the basis of an outline prepared by the laymen, they discussed the searching question: What desirable results might reasonably be expected from an adequate realization of the existence of God and His participation in our lives?

The question was considered in relation to the solution of life problems, gaining personal comfort and guidance, setting correct values upon men and things, developing spiritual qualities such as courage, optimism, breadth and elevation of mind, and furthering human brotherhood.

Where the Anglo-Catholic Stands

By One of Them

REV. CHARLES N. LATHROP

(While it is not the policy of the BULLETIN to discuss opposing theological views, but rather to set forth the common elements of faith which call for the fullest cooperation of Christians, we are especially glad to print this statement as a contribution to better understanding.—EDITOR.)

I WAS SPEAKING the other day to a Baptist minister and told him that I had just been down in Fort Worth, Texas, and afterward at Brown University, and I thought his church had two very distinct wings. He countered by asking me how about my own? And he was right. The Protestant Episcopal Church certainly has two very distinct wings, and in consequence, the actual position of the Church, what it really teaches and stands for, must be confusing to almost everybody outside of it, and to a great many people inside.

How is it that we can have two such distinct views as represented in New York by St. George's Church and the Church of St. Mary the Virgin? A very slight study of the Prayer Book they both use makes this possibility quite clear. In the Elizabethan period and for some time afterward, it was impossible apparently for anybody to imagine a Church that was not coterminous with the nation, and the rulers and ecclesiastical heads of England set about making a religion that would be for the whole nation.

Now there were then two different faiths held by the two large groups in England recognized by the crown. The old Catholic position reft of the Pope was one; the other was the position held by the believers in the Reformation as it came over from the Continent. The issue came to a head in connection with the Mass. Did the bread and wine become the Body and Blood of Christ? And was the Mass a sacrifice directly to God? Or was it a service reviving a memory in the participants and their faith only giving a contact with Our Lord? The Liturgy as we find it in the Prayer Book is very carefully written to permit both positions, and it is extremely interesting to see exactly how this double position may be obtained in a single prayer. This is done by the use of words and phrases that permit of either interpretation. For instance, in the Prayer of Consecration, which is the very heart of the matter, we find the phrase: "a perpetual memory of that His precious death and sacrifice until His coming again." What does "memory" mean? Does it mean a memory before God or a memory that is purely

human? Again, "We thy humble servants do celebrate and make here before Thy divine majesty . . . the memorial Thy Son hath commanded us to make." The memorial before God or the memorial before men? If it is before God, then it is a sacrifice; if it is before men, it becomes merely a reminder that calls to our minds what once happened.

There are also two theories of the Presence for Communion held by these two groups: one that the bread and wine after consecration are the Body and Blood of Christ, and in receiving our Communion, we receive the Body and Blood of Christ; the other, that the bread and wine are in no way the Body and Blood of Christ, but by receiving the consecrated bread and wine, souls that have proper faith through receiving the consecrated bread and wine, by faith receive the Body and Blood of Christ. We see how easily either position is permitted in the phrases: "That we receiving them according to Thy Son Our Savior, Jesus Christ's holy institution in remembrance of His death and passion may be partakers of His Blessed Body and Blood." Or again, "Grant us therefore gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His Blood that our sinful bodies may be made clean and our souls washed through His most precious Blood." The first half of the sentence makes us sure that the Prayer Book is coming out in favor of the Catholic faith, but at the end, there is the possible interpretation in a purely figurative, "by faith," sense. Again, in the giving of the Communion, the reformers had substituted the phrase "Take and eat this in remembrance that Christ died for thee and feed on Him in thy heart by faith . . ." The Catholic sentence was the "Body of Our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." When they made the prayer, they put both sentences together and both sentences are used today.

It is plain, then, that the Prayer Book was very artfully phrased to cover both those who were Catholics and those who accepted the doctrine of Luther, "by faith only." In this way the English Church was made a comprehensive Church, by what I suppose President Roosevelt would have called "weasel words." Two different interpretations of words, phrases or sentences, were possible. And it is from this historical indefiniteness that there have come to be ever since the two parties in the Church. Each one can claim its justification and right to be in good

standing, and each one can find, in the formularies of the Church, statements justifying its position.

In this historical source, we find reason for the two wings of the Episcopal Church. The development of the Latitudinarian or Broad Church position has come later, and has taken its natural place to the left of the Protestant wing in its negation of the sacraments, going further than the historical Low Church school. But one can see how completely sundered and different in position these two positions rapidly become.

The Catholic believes the bread and wine on consecration by a validly ordained priest are the Body and Blood of Christ. The Low Churchman believes in no such thing. Indeed, he is apt to think that this is a dangerous "Romish doctrine." They certainly have made uneasy bedfellows, and those who are outside the Church need to remember that when an Episcopalian intensely in earnest, devoted to his position, talks on Church unity, he is very apt to forget that there is any other party besides his own in his Church. His intense wish for his Church to appear in a certain light is very apt to carry his judgment in regard to the actual facts of his Church far over to the fulfilment of his wish. The Catholic, for instance, is apt to see and know about only Catholic expressions and Catholic congregations. He talks from the point of view of the Catholic, and is very apt to forget that there are at least as many in his Church who do not admit that they are Catholic. This is equally true of the Low Churchman. Consequently, in a search for Church unity, groups outside the Episcopal Church must take the statements of Anglican representatives very cautiously. These representatives are apt to be so blinded unconsciously by their own personal desire, as to be incapable of giving a factual interpretation of the position of the Episcopal Church. The Church has been called a "bridge Church." It may justify the claim, but I am very much afraid that in most cases, it has a draw-bridge, and the draw sometimes opens most inopportunistly.

The Anglo-Catholic today centers his life about the Blessed Sacrament. "The Mass is the thing," is the statement that we hear over and over again. Devotion to the Blessed Sacrament is the center of Catholic practice. Frequent communions, reservation of the Sacrament, Benediction, and a large part of the individual private devotion of the Anglo-Catholic, all center about Our Lord's Presence in the Sacrament. To understand this trend, the reader needs only to imagine for himself the results of a faith that the bread and wine after consecration are the Body and Blood of Christ. If this is true, then the Holy Eucharist becomes for a faithful Catholic the greatest fact in the world, the most important fact in daily life. Daily Communion is the natural result for one who really cares. For the Catholic, the Person of Our

Lord in the Blessed Sacrament is the center and heart of his religious life.

ATTITUDE TOWARD UNITY

Now realization of that fact will enable one to understand why it is that the Catholic so often takes a position in opposition to most of the schemes for Church unity. A structure lies behind the Blessed Sacrament that is necessary if he is to feel certain that the bread and wine after consecration are the Body and Blood of Christ. He must be sure that the priest consecrating has been ordained by a Bishop who had the apostolic power to give the grace and gifts of ordination and who himself was consecrated by other Bishops. He must be sure that this bishop in ordaining him, ordained him to be a priest as the Church intends. It is therefore the bounden duty of the Anglo-Catholic to see to it that no infringement is made on the ordination of a bishop or of a priest. Because of his devotion to the Blessed Sacrament and the place that it plays in his life, he would rather sacrifice anything there is on earth than to fail to do his utmost to maintain a valid priesthood under a valid episcopate. He does this, not for some queer idea about regularity, but only to guarantee the validity of the sacraments which are his spiritual food and life. In any objection he may make to other than episcopally ordained ministers celebrating the Sacrament, there is no slightest suggestion of moral superiority or any other kind of superiority. He wants only the guarantee of the Presence and he must insist that the priesthood give that guarantee. He demands valid sacraments.

The natural reaction of the person who has never looked at Christian institutions in this light is to dismiss the Catholic position as a mere hold-over of magic and superstition. One needs, however, to remember that there are too many Christians, too many men of great scholarship, of sound judgment, of wide ability and noble living who hold this position, to dismiss it so summarily. Because of the large part it has played and is still playing in the Christian world, it makes a just claim for sympathetic and careful consideration and study.

And the Anglo-Catholic wants church unity as much as anyone else wants it. But that unity must center about the belief that integrates his life and that he believes is meant to integrate all lives. He believes that his Church gives grace. The Protestant believes that his Church announces grace. The Moderator of the Presbyterian Church in England gave the writer those two sentences. They express what is at the present time a definite gulf, for instance between the Anglican communion and the Baptist or Methodist Church. Church unity cannot come until this difference is bridged.

White and Black Christians Face South African Race Problem

By GEORGE EDMUND HAYNES

Executive Secretary, Commission on Race Relations, Federal Council of Churches

(Dr. Haynes returned last month from an extended visit in Africa, where he has made a first-hand study of conditions affecting the higher life of the African people.—EDITOR)

SOUTH AFRICA is becoming conscious that she has a complex race problem. Her seven and a half million of people comprise about one and a half million whites and about six million non-whites, of whom more than five million are native Bantu, with a half-million Indians, Malays, and Chinese.

That a growing section of the white population which adheres to religious ideals believes in native education and interracial cooperation was brought strikingly to the attention of the nation when about 135 white students and senior leaders met about 165 Bantu (Negro) students and senior leaders in the first national Bantu-European Christian Conference under the auspices of the Student Christian Association of South Africa at the South African Native College, Fort Hare, for a week last summer.

The conference was housed in the central hall, known as the Christian Union, lately erected by gifts of American white and Negro friends of the Bantu section of the Association movement in South Africa, headed by John D. Rockefeller, Jr. Remnants of the old stone walls and brick blockhouses of old Fort Hare face the Union across the street. Over this ground eighty years ago bloody battles were fought by Europeans and Bantus, the forefathers of those who gathered to discuss in brotherly groups the problems they confront today. In the opening address of the conference, one of the most noted white leaders, a member of Parliament, said that in his student days "not a long way back, such a conference would have been unthinkable."

The Christian religion was the motivating influence, as indicated in the foreword of the syllabus sent to delegates in advance. It was the dominating note of the four main addresses of the second day, one of which it was the writer's privilege to give. The sessions ended with the religious emphasis, through the periods of worship, through the final message of Max Yergan, the inspired young Negro American who has been the engineer of the work among white and Bantu students which made the conference possible; through the closing addresses of Oswin Bull, the Englishman who as traveling secretary of the Student Associations worked among students of both races, and of Francis P. Miller, Chairman of the World's Student Christian Federation, who had made the trip to South Africa to

preside at the conference and touch student life. The delegates left with Mr. Miller's words ringing in their ears after their four days of vital discussions on the economic, political and social questions which their generation must try to answer. His closing word was that they would not find the feeling and fellowship on the race issues back at their homes which they had enjoyed together; they might suffer for their liberal views, but they should remember that the cross of Jesus was an executioner's instrument and that Jesus faced it because He faced the conflict of the world as it was and as He thought it ought to be.

This large body of leaders of both races faced practical issues and concrete conditions. Rev. Ray E. Phillips, who has been a pioneer in social welfare among more than two hundred thousand native laborers in the compounds of the gold mines around the metropolis, Johannesburg, presented the facts and led the discussion on living and working conditions in urban industrial centers. Social conditions among Bantu women and girls were graphically described by Mrs. Charlotte Maxeke, a native worker in the juvenile court in Johannesburg. The land situation of the natives and conditions in the rural areas were presented by T. Makawanie, a native official of the Transkeian Territories Department of Agriculture and by W. G. Bennie, a former white official of wide experience in rural districts. General economic conditions were discussed in full by Howard Pimm, a prominent European (white) who is chairman of the Interracial Committee of Johannesburg, by R. V. S. Thema, a native leader in labor questions, by W. G. Ballinger, an English labor leader now acting as adviser to the native labor movement known as the Industrial and Commercial Workers Union; by Prof. D. D. Iabavie of Fort Hare Native College, and by Miss L. Hodgson of the Withwatersrand University.

The conference looked at other phases of race relations when Dr. A. B. Xuma, a native physician educated in America, and Dr. Edgar H. Brookes, a professor in the Transvaal University College at the national capital, Pretoria, presented salient points on "The Racial Question in the Light of Christ's Teachings." Dr. Xuma outlined the goal of natives (Negroes) as full participation in the benefits and responsibilities of South African life and held that

justice and interracial peace ultimately require it. Dr. Brookes stressed the fact that economic and racial questions are world-wide in their scope and interest, that three-fourths of the world is made up of non-European races but that the white race controls most of their lands. This makes it imperative that the ethics of Jesus be applied to the existing problems if there is to be hope of peace and goodwill.

The students of both races shared the dormitories. They had an afternoon of field sports, when black athletes vied with white ones. The leading newspapers of South Africa gave the conference full notice in both news columns and editorials. Many observers expressed the view that the meeting measured a milestone in the application of the principles of Christianity to the race problem in this troubled country.

"ONE BOOK FOR ALL PEOPLE"

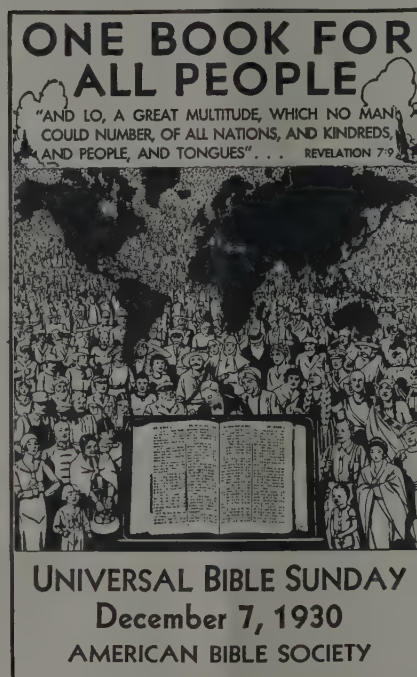
By GEORGE WILLIAM BROWN

"ONE BOOK for All People" is the theme for Universal Bible Sunday which occurs this year on Sunday, December 7.

The question sometimes arises whether the Bible, written so many centuries ago and by authors living in a circumscribed geographical area, has a world-wide message. Is it for a limited number of people or may everyone possess it? The American Bible Society is convinced that the Scriptures of the Old and New Testaments speak with authority and appeal to all races and nations. Despite differences of longitude and latitude, there are universal heart-longings and soul needs to which the Bible alone ministers effectively.

The American Bible Society has mailed to thousands of pastors throughout the United States an interesting brochure on the theme, "One Book For All People," from the pen of Rev. James I. Vance, pastor of the First Presbyterian Church of Nashville. From Dr. Vance's excellent treatment of this theme we quote the following paragraph:

"The Bible deals with humanity on a world scale. The religion it offers cannot be tethered to an age or a climate or a culture or a civilization. It does not deal with tribal deities. It is true there is something in the Vedas and the Upanishads, and the Koran, that matches the hoary East. But there is a spaciousness about the Bible that knows no East nor West, that matches humanity. It speaks with a universal accent. It stirs moods that are racial. It offers God and all that He can give to all people. There is something in its truths that speaks with the same winsomeness of appeal to the people of all ages and all



lands. . . . It was the message the first century needed. It is the message the twentieth needs. And it will be just as much the message men shall need twenty centuries hence. It is the message of life. And life is the message for all people. When men cease to care for life the Bible will be out-of-date."

Universal Bible Sunday is promoted yearly by the American Bible Society in cooperation with the Protestant churches in order to focus attention upon the great contribution which the Bible makes to life. Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday, through directing attention to its majestic litera-

ture and its sacred message, aims to develop a greater dependence upon it, recognizing it to be preeminently the "One Book For All People."

DEATH OF DR. RADCLIFFE AND DR. DAVIS

During the past summer two warm friends of church federation have gone to join the Church Invisible. One was Dr. Wallace Radcliffe, of Washington, D. C., former pastor of the New York Avenue Presbyterian Church of that city and for many years one of the staunch supporters of the work of the General Committee on Army and Navy Chaplains.

On August 13, Dr. Lyman E. Davis, Editor of the *Methodist Protestant Recorder* and one of the leading representatives of the Methodist Protestant Church upon the Executive Committee of the Federal Council, died in Baltimore. Dr. Davis was at one time President of the General Conference of his denomination.

Congress to Discuss Home Mission Problems

THE home missions task, in the light of the changes in our country in recent years, will be frankly faced at the North American Home Missions Congress, which is to be held in Washington, December 1-5, 1930, under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America.

Three commissions consisting of experts in their special fields have been studying the problem for more than a year, and considerable time will be devoted at the congress to a discussion of their reports. Commission I, of which Dr. Ernest M. Halliday is Chairman, has been studying "The Task and Administration of Home Missions," Commission II, of which Charles Stelzle is Chairman, will report on "The Promotion of Home Missions," Commission III, headed by Dr. Edmund de S. Brunner, has worked out a plan for "Cooperation in Home Missions."

The preliminary results of the work of these commissions will be printed in a Data Book for the consideration of the members of the congress before they go to the Washington meeting.

Eleven conference groups will be organized for the purpose of discussing the following major themes: General Administration; General Promotion; Comity and Cooperation; Personnel and Recruiting; The City and New Americans; Town and Country; Indians and Alaskans; Other Faiths; West Indies; Work Among Negroes; Mexicans, Orientals, and Migrants. The members of the congress will be assigned to these particular groups, so that the report on each subject will have had a continuous and intensive consideration. Two full days of the congress will be given to the group meetings, and the entire congress will then discuss the conclusions submitted.

The official voting members of the congress will be limited to 500 delegates appointed by the various home missions agencies in the United States. In addition, there will be approximately 300 associate members besides representatives from federations of churches, and other leaders interested in the work of the Church in this country.

The evenings will be devoted to popular meetings. On Monday, December 1, it is expected that President Hoover will speak, to be followed by Rev. Carl Wallace Petty, pastor of the First Baptist Church of Pittsburgh. On Tuesday evening, Dr. Hermann N. Morse, Administrative Secretary of the Presbyterian Board of National Missions, will give a presentation of the status of home missions today, showing the significant conditions and tendencies in American life, which should challenge the attention of the Church. On Wednesday evening, Dr. Mordecai Johnson, President of Howard University, will speak, and the Council of Women for Home Missions will also be represented on the program. Dr. Henry C. Swearingen of St. Paul, former Moderator of the General Assembly of the Presbyterian Church in the U. S. A., will be in charge of the devotional service.

Dr. William R. King, Executive Secretary of the Home Missions Council, has devoted more than a year to the preparation of the program of the congress. The various commissions have been steadily working to secure concrete results, so that at the conclusion of the week's meetings, home missions shall stand out in clear and impressive outline.

In one of the statements in connection with the congress, Dr. King said:

"The statesmen of the Church and the leaders in the home missions work of the denominations are coming to realize, as they have not realized before, the



MRS. ORRIN R. JUDD
President, Council of
Women for Home Missions



CHARLES L. WHITE
President, Home
Missions Council



WILLIAM R. KING
Executive Secretary, Home
Missions Council

need of sitting down together for a thorough study of the task. At no time in the whole history of home missions has there been greater need for a re-orientation and a re-evaluation of this great enterprise than today. Furthermore, the present world situation, which so deeply involves our Nation, makes it necessary to renew our efforts to win America to Christ. In order to meet adequately conditions that obtain today, and to reconstruct home missions programs and organizations so as to make them function successfully in this age, we need to bring together the best minds of the Church, and by pooling our wisdom, co-ordinating our plans and uniting our resources, work out a finer statesmanship."

The National Home Missions Congress will go far beyond the elementary principles of church extension and support. It will raise the question of what is meant by the phrase, "to plant a Christian Church" or "to establish Christian influence." It will discuss new methods of work. It will inquire into the stand-

ards by which we should test success. It will point out the necessity of securing the acceptance of Christian standards by church members, not only individually, but in their social relations so far as they affect such basic community interests as health, poverty, vice, ignorance, recreation, and justice. The conference will give more than conventional meaning to such phrases as evangelism, education, social service and missions.

Just how this responsibility should be met in various communities and what the responsibility of the minister may be toward them will be frankly discussed. It is expected by many that a new conception of how the Church may function in the modern day will emerge. Mainly, however, the congress will deal with the major problems of administration, co-ordination, promotion, and related questions as they are faced by national home missionary societies. It will be chiefly a congress of experienced leaders.

CHARLES STELZLE.

Responsibility for the World War

WAS Germany solely responsible for the World War? Regarded in America as more or less of an academic question, this inquiry has a way of forging to the front in Europe. Not alone in Germany, but in other countries, churchmen, social reconstructionists, and not a few diplomats are insisting that this question be answered in the full light of the facts revealed since the war.

A questionnaire, sponsored by Kirby Page, Editor of *The World Tomorrow*, has been sent to a large number of Americans in an effort to arrive at what might be regarded as the attitude of the educational, religious, labor, and business groups in America on this and related questions. Four hundred and twenty-nine replies have been received and of these 71 represent the opinions of churchmen and social workers. Only 3 of the 71 declared their belief that Germany was solely responsible for the war; 26 affirmed that Germany was *more* responsible than any other power for causing the World War; 27 denied that the major responsibility should be placed upon Germany, while 14 expressed themselves as being in doubt. Fourteen lawyers and business men said that the major responsibility was Germany's, while 6 persons in this group believed otherwise. Twenty-five college presidents voted "yes" on the question of the major responsibility being Germany's, while 6 of this group turned in a negative answer to the question.

The following is a summary of all the replies:

Do you believe that Germany and her allies were *solely* responsible for causing the World War? Yes, 48; No, 364; In doubt, 10.

Do you believe that Germany was more responsible than any other Power for causing the World War? Yes, 209; No, 152; In doubt, 56.

Do you favor all-round cancellation of war debts and reparation? Yes, 155; No, 206; In doubt, 58.

In the light of all the evidence now available, do you think the United States acted wisely in entering the war against Germany? Yes, 274; No, 80; In doubt, 70.

WALTER W. VAN KIRK.

COMMUNITY CHURCH LEADERSHIP

Rev. J. R. Hargreaves, who resigned as Executive Secretary of the Community Church Workers of U. S. A. last spring, has become Field Secretary of the Home Missions Council. In this new capacity, Mr. Hargreaves will be working with the denominational home missions boards in dealing especially with the problems of over-churching and underchurching in small communities.

Rev. Richard E. Shields, minister of the Community Church at Mountain Lakes, N. J., has succeeded Mr. Hargreaves as Executive Secretary of the Community Church Workers, with headquarters at 77 West Washington Street, Chicago. Mr. Shields is a graduate of the Moravian College at Bethlehem, Pa., and also of the Moravian Theological Seminary. After serving for a time as a missionary of the Moravian Church in the West Indies, he became associate pastor of the Trumbull Avenue Presbyterian Church of Detroit, and later pastor of the Hoge Memorial Presbyterian Church of Columbus, Ohio.

Thousands of Churches Study Peace Problem

UPWARD of fifty thousand copies of the Armistice literature of the Federal Council's Commission on International Justice and Goodwill have been distributed among the pastors and representative laymen of more than a score of communions. In most instances this distribution was effected through the peace committees of the various denominations. The World Peace Commission of the Methodist Episcopal Church sent copies of the 1930 Armistice pamphlet, "The World Peace Pact and the Program for World Peace," to more than 16,000 pastors and laymen. Six thousand copies were circulated by the Methodist Episcopal Church, South, five thousand by the Northern Baptist Convention, 3,500 by the Congregational Churches, 1,200 by the Evangelical Synod of North America, a thousand each by the Disciples and the Presbyterian Church in the U. S. A. Smaller quantities were distributed by still other communions.

The widespread use of this material indicates that Armistice Week will be made the occasion by great numbers of churches for an intensive study of the world situation from the Christian standpoint. As an aid in sharpening the discussion of local church groups on the pressing world problems of today, the Commission on International Justice and Goodwill suggests the following syllabus of questions, dealing with the international policies which the United States should follow in order to give practical value to the Kellogg Peace Pact:

1. *Armaments*

"The United States has recently signed a naval treaty with Great Britain and Japan in order to remove the menace of an uncontrolled competitive naval building program. Should or should not the American Navy be now built up to the limits allowed by the treaty? Why, in either case?

2. *Meeting a War Menace*

"In case two or more nations, in violation of their pledges, appear to be on the point of going to war, what should the United States do in the light of the Peace Pact? Should or should not the United States announce to the world that whenever a war menace arises it will promptly confer with the other major nations regarding the situation?

3. *Neutrality*

"In case a war actually breaks out the United States would normally be a neutral. In case the League of Nations declares a blockade of one or both the nations, should or should not the United States insist on its rights as a neutral to trade with the belligerents, even if such insistence involves the use of its Navy? What are the reasons for and against such a course?

4. *Military Training in Civilian Schools and Colleges*

"What effect has military training on the mind and

attitude of pupils toward the problems of war and peace? Should or should not compulsory military training under the War Department be continued in our civilian educational institutions? Why? Why not?

5. *Economic International Relations*

"The European nations are struggling desperately with the economic consequences of the war. The problems relate to reparations, debts, and tariffs. Does or does not the American attitude toward these problems hinder Europe's recovery? Should or should not America modify her policy on Europe's war debts? Should or should not America modify her tariff policy in the light of Europe's needs and feelings?

6. *The World Court*


"What is the present situation regarding American membership in the World Court? Should or should not the United States promptly ratify the World Court treaties and become a member at once?

7. *The League of Nations*

"The League of Nations is the world's forum for discussing and formulating the world's international policies for assuring world peace. The United States is cooperating with most of its commissions and committees. What would be the respective advantages and disadvantages of complete membership in the League?"

BOOK WEEK

NOVEMBER 16th to 22nd 1930



MORE BOOKS IN THE HOME!

LUTHERAN OBSERVATIONS ABOUT THE COUNCIL

At the Biennial Convention of the United Lutheran Church, held in Milwaukee, Wis., last month, Dr. Robert E. Speer, former President of the Federal Council, represented the Council and made an address upon its work, which was warmly received.

The friendly observers sent by the United Lutheran Church to the last Quadrennial Meeting of the Federal Council of Churches made a report to the Milwaukee Convention, expressing their appreciation of the "information and inspiration" received by their attendance and making several concrete observations about the Council. They said in part:

"First: That the members here assembled were leaders and pastors of marked ability in their respective denominations; that they were men of sincerity of purpose and deeply consecrated to the work of the Kingdom; that they manifested but one great desire and aim, namely, to help the Church to make more effective the principles of Christianity in all departments of life by means of a closer spirit of cooperation among the forces of Protestantism.

"Second: That these representatives of the churches gave evidence of an earnest desire to devise plans and methods which would secure this cooperation without interference with the autonomy and integrity of the various units which compose the Council.

"Third: That the purpose of the Council, at least for the present, is not to bring about organic union of all Protestant denominations, but rather the securing of that real spirit of unity in the work of the Church for which Christ prayed—which unity alone will enable the Church to fulfill her God-given mission in this day and age.

"Fourth: That, while the objects and plans of the Council are many and varied, covering a wide scope, so much so that some of the work must be superficial, yet we are persuaded that many of the departments and much of the work are invaluable. The Department of Research alone, it would seem, justifies the existence of the Council. Its staff of students does collective work such as no denomination could do by itself. The reports at the recent meeting on the country and urban church are not only informative but suggestive and inspirational."

On the negative side, the Lutheran observers felt that at some points with regard to national and international proposals the actions of the Council had been "ill-advised and inefficient." In conclusion, the observers heartily commended the action of the United Lutheran Church in relating itself to the Federal Council as a consultative member.

A Service of the Higher Patriotism

An Armistice Sunday program has been prepared by the World Peace Commission of the Methodist Episcopal Church. This program consists of a number of hymns, scripture readings and prayers appropriate to the Armistice season. Three of the hymns are new, the product of the pen of Harry Webb Farrington. Appended to this program are the pronouncements on peace adopted by the General Conference of the Methodist Episcopal Church.

Copies are available at the headquarters of the Methodist World Peace Commission, 150 Fifth Avenue, New York, at 5 cents each, 40 cents per dozen, \$2.50 per hundred.

A CORRECTION

By an inadvertence, Rev. John M. Trout, the author of the article in the October issue of the BULLETIN, entitled "If a Spiritual Engineer Looked at Our Churches," was described as "Executive" Secretary, instead of "Extension" Secretary, of the Massachusetts Federation of Churches.

Personal Religion No. 17

UPLIFTING THE HEART TO GOD

It is a good thing to have fixed seasons for lifting up the heart to God, not merely the appointed hours of prayer, but a momentary act before and after meals, beginning any occupation, entering into society, leaving the house, etc. Especially is it a help to make such brief acts after having said or done anything either wrong or foolish, after any trifling vexation or disappointment, when the spirit feels, it may be, wounded and desolate, or when one's vanity is annoyed at having been guilty of some little folly or unseemliness. Sometimes we are more really troubled and sore at trifles of this sort than at far weightier things. But if all such things were met with a momentary uplifting of the heart to God, all these little frailties and worries would tend to mold the character more and more to God's pattern, and they would assuredly lose their sting; for he who thinks much of God will daily think less of himself.

—H. L. Sidney Lear.

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz., 75 cents per C., \$7.00 per M.

Research Report on Centralia Issued

THE Research Department of the Federal Council of Churches, in association with the national Catholic and Jewish bodies, has completed its study of the Centralia case and the report was made public on October 13.*

Over a year ago, urgent requests were received at the office of the Federal Council in New York for an inquiry into the case of the seven men—one has died since—who have spent over ten years in the State Penitentiary of Washington for their part in the fatal clash on Armistice Day, 1919, between parading ex-soldiers and members of the Industrial Workers of the World. The prisoners are all I. W. W.'s. Although one member of the I. W. W. was lynched, no attempt was made by the authorities to apprehend the guilty parties.

Increasing concern has been felt by many of the church leaders in Washington lest the conviction of these men may have been unfair—lest the trial, in fact, may have been a "class trial." The Pacific Northwest Conference of the Methodist Episcopal Church sent an urgent call to the Federal Council of Churches to assist a group of its own members in finding out the truth. The Washington Conference of Congregational Churches joined in the movement, and prominent leaders of other communions gave endorsement to it. A committee of churchmen, of which Rt. Rev. Arthur Huston, Episcopal Bishop of Olympia, became chairman, was created to sponsor the inquiry and to assist in financing it.

The Federal Council's Research Department arranged for a joint inquiry into the matter, associating with itself the Social Action Department of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis. Legal counsel was employed in order to examine the technical aspects of the case, although from the outset attention was focused on the human and ethical aspects of the situation out of which the tragedy arose. The records of the case were examined, the prisoners, the jurors, and many others were interviewed and bit by bit the case was reconstructed and the scene redrawn. This process was difficult and the results are lacking in some of the details, but the participants in the study have arrived at some definite conclusions.

The question of guilt turned upon a point of law. The convicted men, anticipating a raid on their hall by the paraders—whose line of march passed the hall twice—had armed themselves and had formulated an elaborate plan of defense. Some of them remained in the hall and others were stationed at various points

commanding the approach to the hall. Here they ran afoul of the Washington law, as since interpreted by the Supreme Court of the State. The law allows defense of property by force, but not on the part of persons who are not "present" where the violence is threatened. The shot which killed Warren O. Grimm, for the killing of whom the men were tried, came from one of these outside points.

On the other hand, the report clears the men of any deliberate intent, such as the prosecution charged, to shoot down Legionnaires as they passed their hall. There was impressive evidence to show that a raid on the hall had been initiated before any firing began.

Thus, the report finds, the defendants were guilty, technically, of a conspiracy, but not of any intent to murder. The jury appears to have taken this view of the case, since it failed to convict of first-degree murder and accompanied the verdict of second-degree murder by a recommendation of leniency. The court, however, disregarded this recommendation and sentenced the men to imprisonment for from 25 to 40 years.

The report raises grave questions as to the fairness of the trial, particularly in relation to the exclusion of evidence and the military and political aspect given to the trial by the presence about the courthouse of soldiers in uniform. It does not appear, however, that any substantial injustice was done save in the infliction of so long a sentence in the light of the many extenuating circumstances which the jury evidently had in mind.

In a word, the men were guilty of a conspiracy in that their plan of defense involved an illegal act. A conspiracy in law is an agreement among two or more persons to accomplish a lawful end by unlawful means, or an unlawful end by any means. In this case the State charged that both the end and the means used to attain it were unlawful. The conclusion reached by the investigation is that the end was lawful but that the means used were unlawful in that some of the shooting was done from outside positions.

But the most serious finding in the report had to do with the attitude of the community. A deliberate effort was under way before the day of the tragedy to get rid of the I. W. W. by extra-legal means. Members of the organization had been manhandled and their hall had been wrecked on a previous occasion and there is abundant reason to believe that a lawless move against the I. W. W. was to have been executed in any case on Armistice Day. The local press had carried the most inflammatory articles against the organization and between the day of the tragedy and the time of the trial made every effort to inflame passion against the accused. Reviewing all this, the report reaches a conclusion which should be pondered

* The full report, a pamphlet of 50 pages, is available at \$.25 per copy.

carefully by all leaders in their own communities.

"The outstanding feature of this whole series of events was the passion of the community, which made sound moral judgments impossible. Both sides used social dynamite and neither seems to have realized the magnitude of its offense.

"The Centralia story is a vivid warning of his duty to the man who feels the pull of a current of mass excitement and the quickening of the pulse

that heralds the surrender of reason to mob passion. Those who feel the rising tide of passion, who lend themselves to its increase, or make no effort to lessen its force, are far from guiltless of the consequences. The six I. W. W.'s in Walla Walla Penitentiary are paying the penalty for their part in a tragedy the guilt for which is by no means theirs alone. They alone were indicted; they alone have been punished."

Boston Considers the Church and Labor

SIXTY leaders of the American Federation of Labor and national social service secretaries of various denominations occupied the pulpits of leading Protestant and Jewish churches in Boston during the recent convention of the American Federation of Labor. These arrangements were made by the Greater Boston Federation of Churches, in cooperation with the Social Service Commission of the Federal Council of the Churches of Christ in America. Speakers from the Labor Convention also addressed the students of theological seminaries and colleges of Boston and nearby cities. This project, which has been carried out by the Federal Council of Churches in all the cities where the A. F. of L. has convened in recent years, is designed to bring about closer fellowship and understanding between the people of the churches and the labor movement, and to give to the people of the churches an opportunity to hear labor's own interpretation of its aims and ideals. The number of appointments at Boston constitutes the highest record of any city so far.

Among the prominent churches which cooperated in the undertaking and the speakers who occupied their pulpits were the following: Trinity Church, William Green, President of the American Federation of Labor; Tremont Temple and the First Universalist Church, John P. Frey, Secretary, Metal Trades Department, American Federation of Labor; Hyde Park Congregational Church, Frank Morrison, Secretary, American Federation of Labor; Scotch Presbyterian Church, James Wilson, Vice-President, American Federation of Labor; Trinity Church, Melrose, Andrew Furuseth, President, Seaman's Union; Congregational Church, Belmont, and Copley Methodist Episcopal Church, Boston, Miss Matilda Lindsay, Field Secretary, Women's Trade Union League. Francis J. Gorman, Vice-President of the United Textile Workers, in charge of the union forces in the Danville, Va., strike, spoke before the School of Religious Education, Boston University. Harvey Fremming, Presi-

dent of the Oil Worker's Union, spoke at St. Paul's Cathedral. Speakers were sent to Tufts College, Cambridge, Boston and Newton Theological Seminaries, to young people's meetings in many churches as well as to churches of all denominations in Boston and nearby cities. The Boston Ministers' Meeting was also addressed by prominent labor leaders.

As an added expression of goodwill between Jews and Christians, Rabbi Edward L. Israel, Chairman of the Social Justice Commission of the Central Conference of American Rabbis, preached in the Dudley Street Baptist Church and Rabbi Sydney E. Goldstein of the Free Synagogue of New York preached in the First Baptist Church, Cambridge, while Rev. James Myers, Industrial Secretary of the Federal Council, preached in Temple Israel.

A. J. Muste, Dean of Brookwood Labor College, spoke at a meeting of the Church League for Industrial Democracy on Wednesday, but was unable to be present for engagements on Sunday. It was a matter of regret, also, that Philip A. Randolph, organizer of the Brotherhood of Sleeping Car Porters, was unable to accept the invitation to speak on Sunday. The same held true of the British delegates to the Convention, who were also invited to speak.

Dr. Alva W. Taylor, Professor of Social Ethics at the School of Theology of Vanderbilt University, Rev. W. B. Spofford, Secretary of the Church League for Industrial Democracy, and Dr. Charles S. Macfarland, Senior General Secretary of the Federal Council of Churches, attended the Convention and occupied important pulpits.

At New Bedford, the Central Trades and Labor Council paid a mark of respect to Dr. L. H. White, Rector of St. Martins, who is known as a friend of labor and helped to settle the strike two years ago. The labor men attended St. Martins in a body Sunday morning when Mr. Myers preached and met with him for conference after the service.

A special Mass was held at the Cathedral of the

Holy Cross and Cardinal O'Connell addressed the delegates present.

The American Federation of Labor Convention was addressed by Dr. Charles S. Macfarland, Senior General Secretary of the Federal Council, Dean Charles N. Lathrop, Social Service Secretary of the National Council of the Protestant Episcopal Church, and by Father J. W. R. Maguire, Presi-

dent of St. Viator College, Bourbonnais, Ill.

Bishop Francis J. McConnell addressed the great union service of worship at First Church, Monday night, to which delegates were also invited.

Dr. George Paine, Executive Secretary of the Greater Boston Federation of Churches, was in charge of arrangements, Mr. Myers going to Boston last spring to assist in setting up the program.

World Alliance Meets at Capital

AN ADDRESS by President Hoover will be the outstanding feature of the Fifteenth Annual Goodwill Congress of the World Alliance for International Friendship Through the Churches, to be held in Washington, D. C., November 10-12.

"Carry on with the Pact" is the general theme with which the congress will be concerned. Under the chairmanship of Honorable Jacob Gould Schurman, the program committee has arranged for addresses by such widely known leaders as Honorable Alanson B. Houghton, former American Ambassador to Great Britain and Chairman of the Federal Council's Commission on International Justice and Goodwill; President Mary E. Woolley, of Mount Holyoke College; Professor James T. Shotwell, of Columbia University; William Green, President of the American Federation of Labor; Right Honorable Arthur Meighen, former Prime Minister of Canada; Justice Florence Allen, of the Ohio Supreme Court; Honorable C. C. Wu, Minister of the Chinese Republic to the United States; Dr. S. Parkes Cadman,

and President Robert R. Moton, of Tuskegee College.

An International Goodwill Banquet will be held on the evening of November 10. The foreign ambassadors and ministers resident in Washington will be the guests of the World Alliance on this occasion.

As in other years, a number of round-table luncheon conferences will be held in conjunction with the forthcoming congress. These discussions will be under the general chairmanship of Mrs. Edgerton Parsons of New York City. The closing session of the congress will be held on the morning of November 12, when the report of the Committee on "Message and Recommendations" will be received and discussed. Professor William Lyon Phelps, of Yale University, and Bishop William Scarlett, of St. Louis, are scheduled to make the concluding addresses on the general theme, "The Unfinished Tasks."

The President of the American Section of the World Alliance is Rev. William P. Merrill; the Chairman of the Executive Committee, Fred B. Smith; the General Secretary, Rev. Henry A. Atkinson.

BALTIMORE ENRICHES EVANGELISM

THE evangelistic program for 1930-31, adopted by the Ministerial Union of Baltimore and vicinity, has in it elements of social and educational emphasis that are fresh and stimulating. They add very greatly to the promise of an effective evangelism that will not only secure statistical results but will conserve and enrich lives of church members. Their "Emphasis for the Year" is as follows:

"1. *Spiritual Preparation.* Let each church, in a humble and prayerful spirit, study itself as a fellowship and call upon its members to do the same as individuals to discover anything which hinders the spirit-

ual growth of the Church. Let questions be asked and discussed, such as:

- a. Can God honor the Church filled with pride and empty of the Christlike passion to serve humanity?
- b. Can the Church win allegiance of individuals if it is indifferent to the cry of the needy, the oppressed and the exploited?
- c. Does the Church, like Jesus, really love the common people?
- d. Are we making progress as a Church against class, national and race prejudices?
- e. In evangelism, are we sure that we are concerned more about Kingdom progress than any other thing?

"2. *Educational Evangelism.* Without neglecting our responsibility to adults, let us stress the Christian

nurture of childhood and youth as the most productive field of evangelism. In all evangelism, remembering that the processes antecedent and subsequent to personal decision are educational matters of vital necessity, how shall we best prepare for discipleship and how may the new disciple be trained thoroughly and habituated adequately?

"3. *Neighborhood Procedures.* The direct methods of evangelism depend upon local conditions and must be determined locally. It is recommended that ministers and leading laymen in neighborhoods clearly defined be called into conference concerning the neighborhood needs and the organization those needs require. The Federation of Churches is instructed to proceed with the neighborhood conferences and organizations."

Preachers Called to Anti-Lynching Crusade

Expressing the fear that the persistence of lynching is due in no small measure to the failure of religious leaders to impress their people with the heinousness of this crime, the General Conference Commission on Cooperation with the Colored Methodist Episcopal Church has issued an appeal to every pastor in the connection to "cry aloud against this crime of crimes until every community is determined that it must be ended once for all." Meeting in Atlanta, just after

two lynchings had occurred, the Commission expressed the opinion that the situation is serious in the extreme, and called upon ministers, officers of the law, and all other good citizens to wage "determined and unrelenting war upon this blighting survival of barbarism."

The paper was signed by Dr. J. W. Perry, Home Mission Secretary, of Nashville, Tennessee; Prof. N. C. Newbold, of the State Department of Education, Raleigh, N. C.; Dr. Theodore H. Jack, of Emory University, Atlanta, Ga.; Dr. E. C. Peters, President of Paine College, Augusta, Ga.; Mrs. J. N. McEachern, of Atlanta, and Dr. W. W. Alexander, Director of the Commission on Interracial Cooperation. The statement in full is as follows:

"Year after year our Church, through its various conferences and other official groups, has voiced the severest condemnation of lynching, as a sin against God and a crime against society. Yet lynchings have gone on, to the world-wide discredit of our boasted civilization and our most sacred professions of faith. Just now we are in the midst of a peculiarly depressing resurgence of this type of crime.

"It appears obvious that the solemn warnings of the Church on this subject have not been taken seriously, due in no small measure, we fear, to the failure of religious leaders themselves to bring them seriously to the attention of the people. We therefore appeal afresh to every pastor in our connection to cry aloud against this 'crime of crimes' until every community is determined that it must be ended once for all.

"It is obvious, also, that in many cases officers under oath to uphold the law have weakly or willingly yielded to the mob, thus becoming equally guilty with the actual lynchers themselves. Such officials should be made to feel the full weight of public execration, and if possible to answer legally for their breach of public trust."

Plans for Cultivating the Devotional Life

THE MESSAGE of the Commission on Evangelism for the Universal Week of Prayer will shortly be sent out. American churches will join this year, as for many years past, with the World's Evangelical Alliance covering the evangelical churches pretty largely throughout the world.

The period covered is Sunday, January 4, 1931, to Saturday, January 10. The topic for this year is World Evangelization. The daily divisions run as follows:

Sunday: World Evangelization.

Monday: Thanksgiving and Confession.

Tuesday: The Church Universal.

Wednesday: International Fraternal Cooperation.

Thursday: Missions.

Friday: The Family, School and University Life.

Saturday: Home Missions.

The Bible readings which have been sent out each year preceding the use of the Fellowship of Prayer

and covering the period from January 1 to February 17, the beginning of Lent, will cover this year the Epistles to the Philippians, Ephesians, Galatians, Colossians, I and II Thessalonians, I and II Timothy, Titus and Hebrews. All these are embraced in two of the penny booklets issued by the American Bible Society: one, Galatians to Thessalonians, and the other, Timothy to Hebrews. These are available at a penny each, through the main office of the American Bible Society in New York, or through any of its branch offices throughout the country.

The Fellowship of Prayer begins with Wednesday, February 18, and continues to Easter, April 5.

It is urged that plans should also be made for utilizing the period of fifty days between Easter and Pentecost for the special care and culture of new members, also making it a period for definite evangelistic ingathering, with Pentecost Sunday a day of special influence throughout the Church.

HISTORIC WASHINGTON CHURCH HOST OF EXECUTIVE COMMITTEE

As announced in the October BULLETIN, the Executive Committee of the Federal Council, the governing body which meets during the first week in December of each year, will be in session in Washington, December 2 and 3.

In order to leave the facilities of the Calvary Baptist Church, where the North American Home



PRES. WALTER L. LINGLE

Missions Congress is to be held, completely available for the sessions of that gathering, the place of meeting for the Federal Council's Executive Committee has been changed to the New York Avenue Presbyterian Church, located at the intersection of New York Avenue and H Street (near 14th). It is especially

easy of access from all downtown parts of the city. The sessions of the Executive Committee will be in the chapel, made available by the courtesy of the pastor of the church, Dr. James R. Sizoo.

The New York Avenue Presbyterian Church has many historic connections, one of the most important of which is the fact that President Lincoln worshipped here. The Lincoln pew is an object of interest upon the part of thousands of tourists every year.

The opening meeting of the Executive Committee will be called to order by the Chairman, President Walter L. Lingle, of Davidson College, Davidson, N. C., on Tuesday morning, December 2, at ten o'clock.

LABOR CONVENTION HEARS DR. MACFARLAND

"We have with us on the platform a very good friend of the American Federation of Labor," said President William Green, introducing Dr. Charles S. Macfarland, Senior General Secretary of the Federal Council, whom he had invited to address the recent labor convention in Boston. "He came to some of our previous conventions and brought to us a message of inspiration and hope. He is reaching the point where he will soon retire as Secretary of the Federal Council of the Churches of Christ in America. It is eminently fitting and appropriate that he should come to this Fiftieth Annual Convention of the American Federation of Labor for the purpose of bringing to us his message, just on the eve of his retirement from ser-

vice. He is our friend, a student, an outstanding American citizen, sympathetic to the utmost."

Dr. Macfarland then addressed the Convention in happy vein, recalling that one of his first acts upon being elected General Secretary of the Federal Council twenty years ago was to attend an American Federation of Labor convention as the first fraternal delegate. He recalled, also, outstanding cases in which he had been asked to serve as arbitrator in labor disputes, and the great mass meeting at Faneuil Hall, protesting against the sentences of President Gompers and others in the Buck Stove case. "I have been rather surprised and disappointed at one thing, however, in that particular reminiscence, for I am very sure that upon that occasion I settled incontrovertibly the whole question of the injunction, and yet somehow or other, I find you have let it come up again, as though I had not settled it." Dr. Macfarland spoke in appreciation of what organized labor had done and can yet do for orderly, constructive progress and improvement of the lot of the workers. He recalled the fact that John B. Lennon, at that time Treasurer of the American Federation of Labor, himself a Presbyterian elder, had been one of the original organizers of the Social Service Commission of the Federal Council. At the conclusion of his address, the delegates rose in their places and applauded. In the lobby of the hotel many old friends accorded Dr. Macfarland a veritable reception and joined in personal reminiscences of past cooperation and friendly contacts.

FALL RADIO PROGRAM BEGUN

On October 16, the fall program of religious broadcasting was initiated with an even larger number of stations throughout the country taking the three Sunday afternoon services than in any previous year. The speakers at these services, each of which has its own distinctive character and appeal, are Dr. Daniel A. Poling, Dr. Harry Emerson Fosdick and Dr. S. Parkes Cadman.

The completion of the summer schedule of religious broadcasting showed that the statement in the last issue of the BULLETIN concerning the number of stations taking the various hours during the summer season did not do full justice to the facts. The figures as then given included only the stations which had taken the services continuously throughout the summer. A complete statement of the stations which at some time during the summer took the respective hours is as follows:

National Sunday Forum, with Dr. Ralph W. Sockman as Speaker—45 Stations.
 Friendly Hour, with Dr. J. Stanley Durkee as Speaker—29 Stations.
 Sabbath Reveries, with Dr. Charles L. Goodell as Speaker—33 Stations.

LATIN AMERICA DINNER HEARS CHILEAN POET

The desirability of the people of the United States giving more attention to relations with their Latin American neighbors was stressed by three eminent speakers at the dinner held on October 7, at the Hotel Gramatan, in Bronxville, N. Y., under the auspices of the Committee on Cooperation in Latin America. The speakers represented three distinct viewpoints;—religious, cultural, and diplomatic. Dr. Robert E. Speer, Chairman of the Committee on Cooperation in Latin America, spoke on "Human Relations between the Americas"; Miss Gabriela Mistral, Chilean poet and member of the Commission on Intellectual Exchange of the League of Nations, dealt with the responsibility of the American press and American writers to see that the people of the United States are given a true picture of the life of Latin America, not confining themselves to the beauty of her geography and the wealth of her resources. Hon. Evan E. Young, Chief of Foreign Relations of the Pan American Airways, formerly United States Minister in the Dominican Republic, praised the work of the International Hospital at Santo Domingo, which is conducted by the Board for Christian Work in Santo Domingo, and which has been taking an especially active part in the recent hurricane relief work. He indicated that his commendation of the hospital was based on his personal knowledge of the work it is doing and of the needs it is meeting in a most efficient manner.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published monthly (except July and August) at New York, N. Y., for October 1, 1930.

STATE OF NEW YORK }
COUNTY OF NEW YORK } ss.:

Before me, a notary public in and for the State and county aforesaid personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Editor of the FEDERAL COUNCIL BULLETIN and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in Section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, Religious Publicity Service, Federal Council of Churches of Christ of America, Inc., 105 East 22d Street, New York, N. Y.

Editor, Samuel McCrea Cavert, 105 East 22d Street, New York, N. Y.

Managing Editor, none.

Business Manager, Benson Y. Landis, 105 East 22d Street, New York, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Federal Council of the Churches of Christ in America, Inc., 105 East 22d Street, New York, N. Y. (Membership approximately 23,000,000). Frank H. Mann, Treasurer, 105 East 22d Street, New York, N. Y.; Bishop Francis J. McConnell, President, 105 East 22d Street, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22d Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 22d Street, New York, N. Y.; Rev. John M. Moore, General Secretary, 105 East 22d Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are: (If there are none so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain, not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in

any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

SAMUEL MCCREA CAVERT, Editor,

Sworn to and subscribed before me this 26th day of September, 1930.

(SEAL)

WILLIAM J. STEWART,

Notary Public, New York County, N. Y., N. Y. County Clerk's No. 467, Reg. No. 1540; Bronx Co. Clerk's No. 8, Reg. No. 3107 Westchester Co. certificates filed. (My commission expires March 30, 1931.)



PULPIT and CHOIR GOWNS

PULPIT HANGINGS, BOOKMARKS, ETC.
CUSTOM TAILORING FOR CLERGYMEN

Specialists for half a century.

Cox Sons & Vining, Inc. 131-133 E. 23d St.
New York

LETTERHEADS AND ENVELOPES

Hammermill 20 Lb. Bond—Printed to Order and Postpaid

Price per	100	250	500	1M
Letterheads, any size	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes, 3 3/4 x 6 1/2	1.00	1.75	2.50	4.00
Letterheads and Envelopes				
as above	1.50	2.50	4.00	7.00
With larger Envelopes	2.25	3.50	5.50	10.00

Neatly Boxed :: Satisfaction Guaranteed :: Send for Samples

The J. R. S. Co., Dept. F., 800 Stewart Ave., Columbus, Ohio

ORGAN MAINTENANCE

The radio has produced a new high standard of music, and the churches must have different ideals than ten years ago.

Our service includes tuning, repairing and electrifying of organs. Chimes and Harps Installed Emergency Service

LOUIS F. MOHR & COMPANY

2890 VALENTINE AVE.

BRONX, NEW YORK CITY

Tel. Sedg. 5628—night and day.

Embroidered Pulpit Hangings

Stoles, Markers, Dossals, Surplices, Damasks, Linens, materials stamped, Embroidery supplies

MISS M. C. ANDOLIN, 45 West 39th Street

(Formerly with COX SONS & VINING)

Hours 9 to 1. Tele. Penn. 6288



OSTERMOOR & CO. INC. 114 Elizabeth St. New York.
Illustrated booklets and samples on request

Marr & Colton Pipe Organs

Beauty of Tone—Excellence of Construction

Factory and Main Office

WARSAW, NEW YORK

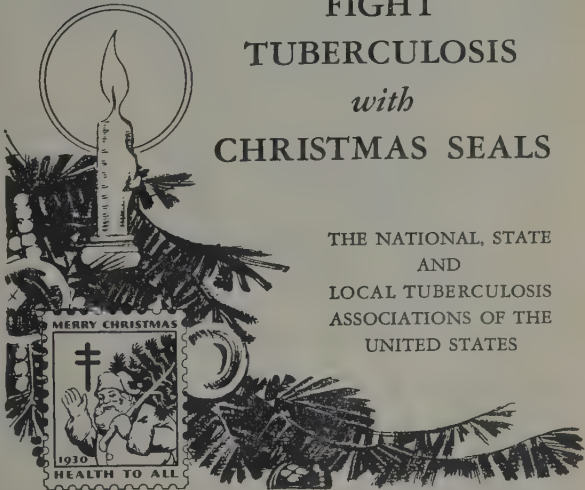
LIFE is so pleasant

NONE of us want it interrupted by ill health. Yet tuberculosis does not consult its victims. Constant and persistent warfare must be waged against this enemy of health and happiness.

Every dollar you invest in Christmas Seals is spent for defense against tuberculosis—for prevention through education, for nurses for the sick, for health of school children. Protect the health of your community—your family—so that life may continue to be a joy.

FIGHT TUBERCULOSIS with CHRISTMAS SEALS

THE NATIONAL, STATE
AND
LOCAL TUBERCULOSIS
ASSOCIATIONS OF THE
UNITED STATES



American Tract Society

(Organized 1825)

Confident of earnest cooperation in its great and indispensable mission to counteract increasing atheism and religious indifference and to promote the Christian faith, through Christian literature in many languages the Society issues unusually attractive

— ANNUITY BONDS —

Paying up to 9%
A Guaranteed Life Income
A Safe and Sound Investment
A Gift Wisely Bestowed
— SAFE-GUARDED —

against Worry, Shrinkage, Expense or Loss. The principal wisely invested is intact while annuitant lives and the semi-annual payments assured.

A GRATEFUL ANNUITANT WRITES
(one from many)

"My annuity bond with the American Tract Society is very satisfactory in every way. It is good to know that money invested will help the splendid work of the Society, and the semi-annual payments, always prompt, are so acceptable. *I truly wish more people would take out the Annuity bonds.*"

Write today for Annuity Folders

AMERICAN TRACT SOCIETY
7 West 45th Street, New York, New York

THE IDEAL CHURCH CALENDAR MEETS REAL NEED OF PASTORS

PASTORS who publish their own four-page calendars will be glad to know that the Ideal Church Calendar is now available in two-page form for use as an insert, making available to their parishioners news of general interest at a price much less than it would cost the busy pastor to assemble it himself. You simply slip the sheets into your calendars after they are printed.

The Standard Ideal Church Calendar Service has been known to pastors for years as a four-page leaflet, with two pages blank for local announcements, and the other two replete with items of interest to Christians everywhere—missions, stewardship, temperance, Kingdom progress and evangelism.

Our calendar is undenominational, each issue is illustrated and new copy is furnished weekly. Important features include news of the church at large, significant missionary enterprises, religious poetry and new hymns. The forms are undated and may be held over a week or a month. Special issues, however, are published at

Christmas, New Year, Passion Week, Easter and Memorial Day. Interesting matter is provided for shut-ins, irregular attendants and children. Many churches mail it regularly to their membership.

The cost of our insert is very low. For a total expense of only \$8.00 your church can secure 250 copies of each of four issues postpaid. You can use it weekly, semi-monthly, monthly or at any interval you like.

Fill in the coupon and let us send you samples of our calendar service and other information regarding its usefulness.

CHURCH PUBLICATIONS

80 LAFAYETTE STREET NEW YORK, N. Y.

CHURCH PUBLICATIONS, INC.
80 Lafayette Street, New York, N. Y.

You may send me samples and prices of:

- ☐ Ideal Church Calendar Insert
- ☐ Ideal Church Calendar—Standard form.

Name _____
Street Address _____
City and State _____
Church _____
FCB—1

News of Interdenominational Life and Work

New York Presses New Plan for Evangelism

The Greater New York Federation of Churches announces an eight months' evangelistic campaign from October to May, with Victoria Booth-Clibborn Demarest as leader and Agnew Demarest, musical director and assisting evangelist. These meetings will be held in churches in various sections of Greater New York, many churches in each locality uniting for the services. The first series of services began on Staten Island, where for a period of three weeks, commencing October 26, sixty Protestant churches united.

Rev. William B. Millar, General Secretary of the Federation, states that these proposed meetings have grown out of the expressed desire of many pastors that some organized effort be made in the cause of a vital and aggressive Christianity. "It is high time," he declares, "for Christian people to testify in some large way to the resources and possibilities of their faith." The meetings, according to Dr. Millar, will not be of the emotional type, but will be a reasonable presentation of the claims of Christianity to bring deliverance from sin, peace, satisfaction and an urge to service. The purpose of this effort will be, not so much to secure a large number of converts, as to deepen the spiritual life of the church members themselves. A study by the Federation of Mrs. Demarest's work in other places, including cities in the United States, Canada and Newfoundland, indicates that the preaching missions of herself and her husband fit into this program proposed for New York.

Mrs. Victoria Booth-Clibborn Demarest is the granddaughter of William and Catherine Booth, founders of the Salvation Army, and a niece of Commander Evangeline Booth. She is a woman of marked educational attainments, speaks four languages, and is an accomplished musician and composer of sacred songs. She has a winsome personality, and her platform work is most effective. She appeals to people of all classes, and great crowds always attend her ministry. Prominently active with Mrs. Demarest is her husband, Agnew Demarest, formerly a leading organist and choirmaster. He has a well-trained baritone voice and has been heard frequently in recitals and concerts.

Using Radio for World Understanding

Professor Stephen P. Duggan, Director of the Institute of International Education, is delivering, over a nationwide network of the Columbia Broadcasting System, twelve addresses on the general topic, "Our Changing World," on successive Thursdays at 6 P.M. Eastern Standard

Time. The four addresses already given were:

England: The Passing of the Aristocratic Tradition. France: The Maintenance of the Bourgeois State. Germany: The Conflict of Political and Social Ideals. Italy: The Fascist Conception of Society.

The remaining hours are as follows:

November 6, Russia: The Reversal of Social Values. November 13, China: The Disintegration of a Civilization. November 20, Japan: Mediating between East and West. November 27, Turkey: The Extinction of Moslem Culture. December 4, India: Is a Solution Possible? December 11, The United States: A Civilization in Rapid Evolution. December 18, The Future of Primitive Peoples. December 25, The Civilization of Tomorrow.

Rochester Leader Recovering

It is a pleasure to report that Rev. Orlo J. Price, Secretary of the Rochester Federation of Churches, who has been laid up for some months by illness, is on the road to recovery. Dr. Price has been voted a year's leave of absence, and Herbert P. Lansdale, well-known and deservedly popular in Rochester as Secretary of the Young Men's Christian Association for many years, has been made Acting Secretary on half-time service.

Los Angeles Loses Dr. Ryland

Rev. E. P. Ryland, Secretary of the Los Angeles Federation, has resigned to accept a position as Superintendent of Congregational work in Los Angeles. Dr. Ryland has served the Los Angeles Federation for four years and has led it into important fields of Christian social work. He has been an outstanding example of what an executive secretary of a council of churches can do to relate church forces to labor and industrial problems in a community. The work of the Los Angeles Federation under Dr. Ryland was chosen by James Myers as the most graphic example of a social and industrial program and so described in detail in the volume, "Religion Lends a Hand."

New York State to Hold Pastors' Conference

The New York State Pastors' Conference, sponsored by the New York State Council of Churches, will meet in Syracuse, February 10 and 11. The first session will be a fellowship luncheon at noon on the 10th. Pastors of all denominations are expected to participate in the conference. Already there are indications of increased attendance over that of last year, which exceeded expectations. The annual meeting of the council will convene on the afternoon of the 9th and the morning of the 10th. Further information

may be secured by addressing the New York State Council of Churches, 500 Eckel Building, Syracuse, N. Y.

Educating for Social Vision

Pioneers of the New Civilization is the title of the third and new series of programs for high school assembly and classroom use prepared by Rachel Davis De Bois from her own experience as a teacher at Woodbury, N. J. This 58-page pamphlet published by John C. Winston Company, Philadelphia, at twenty cents, for the Women's International League, has for its aim "the development of tolerant attitudes toward modern movements of social progress." It is divided into nine monthly sections, each composed of four weekly programs. The September program alone treats of explorers in the geographical or physical world—"Horizon Pioneers," as the author calls them—depicted by tableaux of the Phoenician trader, Isabella bestowing her jewels on Columbus, "Johnny Appleseed," and finally Commander Byrd and his crusade. The following months are devoted to study of pioneers of the "vertical type—lifting men to higher levels" in the home, school, industry, social welfare, race relations, health, prison reform, peace and the peaceful solution of disputes. Several complete playlets are included, as well as sketches of significant personalities, topics for talks and essays, outlines for individual group development and a wealth of reference material.

Radburn Council of Religion Celebrates First Anniversary

On October 5, the completion of the first year of "The Church in Radburn," the unique experiment sponsored by five communions in the new community of Radburn, N. J., now being built by the City Housing Corporation of New York was celebrated. The anniversary address was delivered by Rev. Deane Edwards, the pastor of the church.

The Church in Radburn was organized by the official action of the Episcopal, Presbyterian, Reformed, Methodist and Congregational bodies, each of which contributes to the support of this cooperative enterprise. No church edifice has yet been built, since the Council of Religion, comprising the representatives of the five denominations, has agreed that none of them will proceed with the erection of a building until after a period of survey and study, during which time Mr. Edwards serves as the representative of them all ministering to the whole community and holding services of worship in the assembly room of the community building. Holy Communion is celebrated by a priest of the Episcopal Church on the first Sunday morning of each month for those who desire this service.

SO YOUTH MAY KNOW

New Viewpoints on Love and Sex

by Roy E. Dickerson

A book parents should read to help them guide their young men and women to a true philosophy of sex.

Many parents say it is "the most helpful book on the entire subject." It is modern, scientific, spiritual. Widely endorsed and recommended by mental and social hygiene authorities and by prominent religious educators. Already a best seller. Get your copy today.

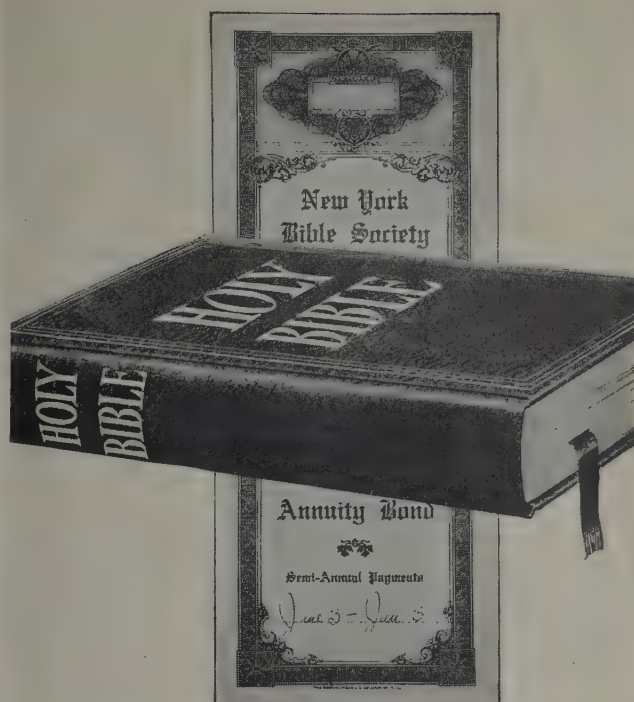
At your bookseller,
Y.M.C.A. or send
\$2.00 direct to



ASSOCIATION PRESS

347 MADISON AVE., NEW YORK

Publishers of Books with Purpose



Help Spread the WORD OF GOD AND Assure Yourself an INCOME for Life

BIBLE Annuity Bonds of the New York Bible Society pay you a dependable income for life—from 4% to 9%, according to your age. Through these bonds you aid the great Christian work of giving the Bible to those most in need of its guidance and comfort. The coupon below brings you an interesting booklet which gives full details, including letters from many satisfied bond holders. Sending for booklet places you under no obligation. Fill in and mail the coupon now.

NEW YORK BIBLE SOCIETY

5 E. 48th St., Dept. 58, New York, N. Y.

Without obligation to me, kindly send me a copy of your free booklet, "A Truly Christian Investment," which gives full details of your Bible Annuity Bonds.

Name..... Age.....

Address

City..... State.....

Kagawa Coming to U. S.

Toyohiko Kagawa, the great Christian leader of Japan, is announced as one of the speakers at the World's Conference of the Young Men's Christian Associations, to be held in Cleveland, Ohio, next August. As evangelist, social worker and writer on religion, Dr. Kagawa is one of the foremost Christians of the world today.

Vermont Congregationalists in Convocation

At the Annual Convocation of the Congregational Ministers of Vermont, held at Middlebury College, September 17-20, Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, delivered the series of Hazen Lectures on "What It Means to be a Christian." Other speakers on the program included Prof. H. H. Horne, of New York University; Dr. John Rathbone Oliver, of Baltimore; Dr. Raymond Calkins, of Cambridge; Prof. Kirtley Mather, of Harvard, and Robert Frost, the New England poet.

To Observe American Education Week

The Tenth Annual Observance of American Education Week is announced for November 10-16. The chief purpose is to develop cooperation between the school and the community. The request is made that the churches participate in this observance, especially in public services on Sunday, November 16. It has been suggested that the theme, "The Schools and the Future of America" should be of vital interest to the churches and may well be stressed in the Sunday program.

It is also suggested that pastors extend to superintendents of their local schools an invitation to speak from their pulpits on Sunday, November 16, and that the churches cooperate with the schools in every way possible in making of this annual observance a significant occasion. A four-page statement on "The Future of America," reprinted from the *Journal of the National Education Association*, may be obtained for ten cents a copy from the head office, 1201 16th Street, Washington, D. C.

To Study Causes of Lynching

The first scientific study ever made of lynchings, case by case, in the effort to discover the underlying causes and, if possible, to formulate an effective program of prevention, has just been undertaken by a Southern group, initiated and sponsored by the Commission on Interracial Cooperation, with headquarters in Atlanta. The Commission is to make a detailed study of every lynching perpetrated in 1930 and also of several cases in which lynchings were prevented. Dr. W. W. Alexander, Executive Secretary of the Commission on Interracial Cooperation, explains that the setting up of this study has been occasioned by the depress-

ingly large number of lynchings which have taken place during the present year. The Chairman of the Commission which is to make the study is George Fort Milton, Editor of the *Chattanooga News*. Other members include Dr. Howard W. Odum, of the University of North Carolina; Julian Harris, Editor of the *Atlanta Constitution*; Dr. W. J. McGlothlin, President of Furman University; Principal R. R. Moton, of Tuskegee Institute; and President John Hope, of Atlanta University.

Mexicans Elect First Bishop

The Rev. John Nicanor Pascoe, first bishop of the "Methodist Church of Mexico," was consecrated at an impressive service in Mexico on September 21. The Methodist Church of Mexico was formed in July of this year by the union of the churches and missions maintained for more than half a century by the Methodist Episcopal Church and the Methodist Episcopal Church, South, from the United States. It now becomes a wholly independent church, all its ministers being native-born Mexicans. Bishop Pascoe was born forty-three years ago in San Telmo, State of Mexico. He went through the mission schools in that country and received his higher education in Vanderbilt University, Nashville, Tenn., where he met his future wife who was attending the Methodist Training School. He has always been an outstanding leader in the young people's work and has been at the heart of the Nationalist movement in Mexico.

Brooklyn Has Big Sister Council

The increasing number of Protestant cases in the Children's Court in Brooklyn has led the Federation of Churches of that city to organize the Protestant Big Sister Council, whose responsibility it is to take a friendly interest in children from Protestant families appearing in the court. There are already twenty-one volunteers working with twenty-eight cases, although active work was begun only as recently as July.

Simple But Vital Cooperation

In Penacook, N. H., four churches, Baptist, Congregational, Methodist and Episcopal, unite in publishing every week a church bulletin announcing the services of each congregation and also in publishing other statements or news of common interest. In this way, the churches present a united front to the community and testify every week to their cooperative spirit. The issue of September 14 contains a timely message to the public school teachers of the community, welcoming them at the beginning of the school year and expressing the interest of the churches in their work.

Y.M.C.A. Has Spiritual Emphasis Conference

Preceding the meeting of the National Council of the Young Men's Christian Associations in Chicago, which began on October 20, there was a two-day conference devoted to the Spiritual Emphasis in the Associations. The special purpose of the conference was to make the evangelistic and spiritual note dominant in the thinking of the movement. Dr. Robert E. Speer and Professor Reinhold Niebuhr were the leaders.

One of the important events in the meeting of the National Council was the presentation of the Report of the Commission on the Message and Purpose of the Young Men's Christian Associations. This Commission, appointed a year ago, has been at work for a year, sounding out opinion in various parts of the country and formulating an impressive document which received most appreciative consideration. The work of the Commission has been extended for another year under the chairmanship of Pres. William J. Hutchins, of Berea College, and the secretaryship of George Irving.

Presenting the Chicago Churches

The new Year Book of the Chicago Church Federation for 1930 is an impressive volume. In addition to giving a complete directory of all the churches of Metropolitan Chicago with the officers of each, and comprehensive information concerning the church federation and the church schools and colleges of the city there is an extensive section describing all the new churches which have been completed in the year, or are now under erection, with photographs of each. A series of twelve full-page photographs of the finest interior architecture in the Chicago churches is an especially attractive feature of the volume.

Churches and University Cooperate in Oklahoma

To further cooperation between the University and denominational representatives, in an effort to stimulate student interest in educational, social, and religious growth, thirteen pastors of Norman, Okla., representing as many churches, participated in the annual convocation services at the University of Oklahoma when President W. B. Bizzell delivered his annual address of welcome to the students and faculty. Invitations were extended to the students by the pastors to attend their churches and to take an active part in the religious affairs of the campus.

Special services were held in all the Norman churches on September 21, which was set aside by the University and the ministerial alliance as "Find Your Church Sunday."

Abingdon Books

The Social Teaching of the Church

By W. R. INGE

Dean of St. Paul's Cathedral, London

"Dean Inge's address deals with his usual frankness and straightforwardness with the attitude which he thinks Christians ought to take and hold toward social and economic questions. His discussion of this matter is a very timely pronouncement and as interesting and applicable in the United States as in England."—*New York Times*.

Net, \$1.00, postpaid

The Prophetic Ministry

Yale Lectures on Preaching for 1930

By FRANCIS J. McCONNELL

Bishop McConnell warns against modern tendencies toward mysticism unless they are accompanied by moral resolution and activity. "Mysticism is like radium," he says, "enormously powerful and incredibly beneficial for mankind—and excessively dangerous." The prophet with his keen awareness of moral values is the expert most capable of handling it."

Net, \$2.00, postpaid

Unitive Protestantism

By JOHN T. McNEILL

"The whole current discussion of church cooperation and unity certainly can and should derive an amazingly solid foundation from Professor McNeill's study of the genius of the Reformation."—Samuel McCrea Cavert, D.D.

Net, \$3.00, postpaid

Jesus and the American Mind

By HALFORD E. LUCCOCK

"A clear-eyed steady gaze at our American life and spirit to see the ill features that we may remove them and its good aspects that we may intensify them."—*Presbyterian Banner*.

Net, \$2.00, postpaid

The Issues of Life

By HENRY NELSON WIEMAN

Professor Weiman here discusses the practical issues of young life as he presented them recently before a group of college students.

Net, \$2.00, postpaid

The Pastor and Religious Education

By HARRY C. MUNRO

"The book is exceedingly practical and approaches all the questions from the level of the pastor's experience in his own church."—M. N. English, D.D.

Net, \$2.00, postpaid

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO

Boston Pittsburgh Detroit Kansas City
San Francisco Portland, Ore.

the new book by

William Adams Brown

Pathways to Certainty

A book for those who, confused by the perplexities of modern life, seek some sort of certainty upon which to build a faith in themselves, in their world, and in their God. Doctor Brown has faced squarely the difficulties which modern science has created for religious faith, but he does not believe these difficulties insuperable. He welcomes the new knowledge which psychology brings and uses its methods. Here is a genuine quest for truth, simple, direct, and intended for the men and women of our day who are bewildered in the maze of contemporary thought.

\$2.50

What's Life All About?

by Bertha Condé

Author of "A Way to Peace, Health and Power"

"Inspiring, stimulating talks for any one who wishes to face facts and modern thought and think through religion in straightforward fashion."—*Boston Transcript*.

\$2.00

Ventures in Belief

edited by

H. P. Van Dusen

Well-known writers state their convictions on Christian essentials. "A distinguished contribution to the religious thinking of today."—*Boston Globe*.

\$2.00

The Fishermen's Saint

by Sir Wilfred Grenfell

The famous "Labrador Doctor" offers in these pages an adventurous philosophy of life and presents Andrew, the patron saint of fishermen, as a guide to be followed. This is the Rec-torial Address delivered at St. Andrews University.

\$1.00

Christ in the Gospels by

Burton Scott Easton

author of "The Gospel Before the Gospels," etc.

The course of Jesus' ministry as reconstructed from sources which existed before the Gospels, including much material not accessible elsewhere in English.

\$1.75

St. Paul's Ephe-sian Ministry

by G. S. Duncan

New light thrown upon Paul and a new solution for vital New Testament problems.

\$2.75

The Mind of Christ in Paul

by Frank C. Porter

Professor of Biblical Theology, Emeritus, Yale Divinity School

One of the best-known New Testament scholars of the day throws new light from Paul on present problems of Christian thinking.

\$2.50

Well-known Books in New Dollar Editions

Beliefs That Matter
by William Adams Brown

The Master: A Life of Christ
by Walter Russell Bowie

The Motives of Men
by George A. Coe

The Hero in Thy Soul
by A. J. Gossip

at your bookstore

Charles Scribner's Sons - New York

AMONG THE BEST NEW BOOKS

Leaflets on Sex Education

IT IS generally agreed that the responsibility for the education of children and youth in matters pertaining to sex primarily rests with the parents. It often happens, however, that parents fail in discharging this responsibility, even when they are sincerely desirous of doing their full duty, through ignorance of the available material and the most effective methods.

The American Social Hygiene Association has rendered a great service in providing a series of very useful pamphlets, among which the following merit special mention:

Child Questions and Their Answers (ten cents) has been especially prepared as an aid to fathers and mothers for the instruction of their children. The parents' problem is here discussed in its various aspects, and methods and suggestions for meeting each phase of the problem are given.

The Mother's Reply, a pamphlet for mothers, by Nellie M. Smith, contains the story of the origin of life as a mother would tell it to her child.

Some Information for Mother (fifteen cents) is an attractive pamphlet by John Palmer Gavit. In this is effectively reported the story of the conversation between a man and a little girl concerning the life story, as illustrated in the various types of plant and animal life.

The Boy Problem (ten cents) is designed for parents and teachers of boys from ten to sixteen years old. It gives wise counsel as to the necessity of including in the program of sex instruction the education of the emotions and the laying of stress upon ideals of service and of nobility of character.

Dr. Donald B. Armstrong and Eunice B. Armstrong are the authors of a prize manuscript entitled *Sex in Life* (ten cents). This was the winner of a prize of \$1,000, offered by the Metropolitan Life Insurance Company for the best original pamphlet on social hygiene for adolescents. The pamphlet presents in simple and chaste language the main facts regarding life, its origin and development, and the hygiene of sex.

Dr. Newell W. Edson is the author of two pamphlets for boys, in preparation for marriage. One is entitled *Choosing a Home Partner* and the other is *Love in the Making*, a talk to older boys. The whole subject of love, courtship and marriage is presented in a straightforward manner without sentimentality.

The following books will meet the need for ampler discussions: *The Way Life Begins*, by B. C. and V. M. Cady, \$1.50; *Parents and Sex Education*, by B. C. Gruenberg, \$1.00; *Sex and Social Health*, by T. W. Galloway, \$2.50; *The Teacher and Sex Education*, by B. C. Gruenberg, \$2.50.

A complete bibliography will be sent on request. Pamphlets or books may be ordered by writing directly to the American Social Hygiene Association, 370 Seventh Avenue, New York, or to the FEDERAL COUNCIL BULLETIN.

Procession of the Gods

By GAIVUS GLENN ATKINS

Richard R. Smith, Inc. \$3.00.

WHEN James Harvey Robinson emphasized the importance of what he called "*humanized knowledge*," he gave the best description of this new volume by the Professor of Homiletics in the Auburn Theological Seminary. What H. G. Wells did for secular history in his famous "Outline," Dr. Atkins here does for the religious history of mankind. The story of the development of religious faith from the dimmest days of primitive man to the richest conceptions of today is unfolded as a vivid "procession" of humanity moving out of the dark into noonday. Dr. Atkins takes the detailed data gathered by the researches of the specialists—the scholars in the fields of comparative religion, psychology, anthropology and archaeology—and lets this vast mass of material pass through his own reflection and imagination until it comes forth, no longer abstract and technical, but intensely human, rich in color and palpitating with life.

Like H. G. Wells, Dr. Atkins may sometimes lack the precise accuracy of detail on which the narrow specialist insists, but, again like Wells, he gloriously succeeds in making people see and feel the meaning of the total scene as the specialist can never do. In other words, Dr. Atkins' work is that of the synthesizer and interpreter. He is one of the needed type which Robinson called "reassorters, selectors, combiners, illuminators, wonderers and pointers-out," and he clearly has "the requisite temper, training and literary tact," which Robinson held any successful humanizer of knowledge must possess.

In the study of each faith one characteristic stands out supreme: a piercing behind the external forms of the religion to its inner genius and its meaning for human life. With this goes a spirit of sympathetic understanding, the effort to take one's stand within the religious group and to know what its faith meant to its followers, rather than to be a mere outside critic.

The study of the course of Christianity, as compared with other religions, is objective and scientifically-minded while making no pretense of concealing the author's conviction that it marks the highest summit reached in the human search for fellowship with God and for an understanding of life's meaning.

Character Through Creative Experience

By WILLIAM C. BOWER

University of Chicago Press \$2.50.

THE view of education as mere instruction in inert ideas or as a training imposed from without on passive learners, gives way, under Professor Bower's analysis, to the conception of education as initiating persons into a creative experience in which they attain to self-realization through making choices and forming purposes in accord with values that they discover in their own life-process. The emphasis, therefore, is upon the future possibilities of the personality in social living rather than upon the transmission of the experience of the past. This means that a new technique of education is necessary, which gets its pattern from the processes by which spiritual personality is achieved and social life is reconstructed.

To the analysis of the demands that this technique makes upon religious education, Dr. Bower's volume is devoted. In general, his position is that the scientific method of reflective thinking upon specific and concrete life-situations, of critical evaluation of possible outcomes, of validation of the resulting choices by experiment, and of building a generalized outlook thereon, should be used in dealing with the facts of human behavior as fully as it is for dealing with the facts of the physical world. The quality of experience which makes it distinctively religious lies in the integration of all the specialized values into a total meaning and worth of life, and in finding them related to the whole structure of reality.

American Religion as I See It Lived

By BURRIS JENKINS

D. Appleton & Co. \$2.00.

IN an informal and conversational manner the versatile author, who is pastor of the Linwood Boulevard Christian Church, of Kansas City, deals with his captivating experiences over forty or fifty highly diversified years. Out of these experiences, which range from those of boyhood to those growing out of contacts with all manner of men and women, he draws certain definite conclusions as to America's deep underlying religious convictions.

Although the book is chatty rather than profound, it contains much very sane wisdom, reflecting the unusual character of the man who writes it. As a cripple who has managed to win golf championships, the author knows a good deal about the mood which conquers physical handicaps and turns resolutely toward joyous and

CHRISTMAS CARDS

With the real Christmas message. 24 different reproductions of famous paintings. 12 in a box. \$1.00

LITTLE TALKS ON LARGE TOPICS

Rhoda E. McCulloch

Crisp essays on the art of living life whole. \$1.50

CHRIST IN THE POETRY OF TODAY

Compiled by Elvira Slack

A discriminating selection from our greatest poets. An ideal gift. \$2.50

Two New Books by Abbie Graham

HIGH OCCASIONS

A whimsical account of childhood's universal experiences. \$1.50

OUTPOSTS OF THE IMAGINATION

A bibliographical guide-book to fifteen of the world's most romantic cities. \$1.00

The Womans Press

600 Lexington Avenue, New York

CHRISTMAS PROGRAMS

Praising God and Saying. Pantomime for little children or older ones. 25 cents.

Concerning This Child. Exercises, pantomimes, primary pieces, etc. 35 cents.

His Glory. Biblical pageant. No memorizing. 25 cents.

The Holy Child. Bible drama. Very impressive. 25 cents.

Easy Exercises for Christmas. Miscellaneous material. 35 cents.

It Came to Pass in Those Days. Pageant. No memorizing. 25 cents.

Stars and Angels. Novel exercises for all ages. 35 cents.

Christmas Pageantry. A collection of pantomimes. 35 cents.

The Light of Men. A candle service. No memorizing. 25 cents.

The Holy Story in Pantomime. Pageant. No memorizing. 25 cents.

Holiday Help. Christmas ideas for all ages. 35 cents.

Quick Work for Christmas. Easy entertainments. 35 cents.

Under the Christmas Star. Sparkling exercises. 35 cents.

When Jesus Was Born. Vivid biblical drama. 25c.

The Birth of Christ. The Christmas story dramatized. 25 cents.

Silent Night, Holy Night. Hymn pantomime. 15c.

Come Hither, Ye Faithful. Hymn pantomime. 15c.

J. H. KUHLMAN, Publisher

230 E. MAIN ST., LOUDONVILLE, OHIO

THE INNER SENTINEL

By L. P. JACKS

A study of ourselves. Here you can read of the nature and soul of man, of his thinking, vital and mechanical self, of the logic and mysticism of humanity, of Truth, Freedom, Life, Death and Reward. \$2.00

GLIMPSES OF GRANDEUR

By FRANK D. ADAMS

Dr. Adams presents a series of vignettes of the life of Jesus. These imaginative stories contribute new character and meaning to the Gospels and are a welcome addition to the many lives of Christ. \$2.00

THE DREAM POWER OF YOUTH

By PERCY R. HAYWARD

How the Church and its organization are cooperating with young people to help them realize their dreams of a more ideal human society. "... the best approach to the Christian quest material now available!"—J. M. Artman. \$2.00

NEW HARPER BOOKS**LIFE OF PHILLIPS BROOKS**

By WILLIAM LAWRENCE

The author begins his history with the dramatic story of Brooks' failure as a teacher in the Boston Latin School. He tells how he became a leader in spiritual thought in America and England. "High time this intimate record be made."—Francis G. Peabody. \$2.00

Notable Successes

THE ETHICS OF PAUL

By Morton Scott Ensline... \$4.00

AN EMERGING CHRISTIAN FAITH

By Justin Wroe Nixon... \$2.50

THEISM AND THE MODERN MOOD

By Walter Marshall Horton, \$2.00

HARPER & BROTHERS

Publishers

New York

PERSONALITY AND SCIENCE

By LYNN HAROLD HOUGH

Is man the master of the machine? Dr. Hough traces the development of scientific progress and shows that a world of personal freedom and responsibility alone makes science possible. \$2.00

THINGS I KNOW IN RELIGION

By JOSEPH FORT NEWTON

Here are collected a group of Dr. Newton's most inspiring sermons, containing the substance of his preaching. They are full of the challenging thought and eloquent phrases of this eminent clergyman. \$2.00

HOW SHALL I LEARN TO TEACH RELIGION?

By BLANCHE CARRIER

"There is probably no better book for the Church School teacher who is anxious to discover what new religious education really is, and what practical changes it involves."—The Churchman. \$1.50

courageous living in spite of all frustrations. He seeks to demonstrate that these attitudes, likewise the love of beauty and the casting off of ancient taboos concerning certain recreations and the use of Sunday, are symptomatic of a deeper current of religious life in America. He feels that the lost radiance of the Christian religion is being restored through a healthy combination of the Greek love of a balanced life and the application of the ethics and idealism of Jesus.

Revitalizing Religion

By ALBERT EDWARD DAY

Abingdon Press. \$1.25.

BORN out of a rich experience in the pastorate, this book by the minister of Christ Church (Methodist), Pittsburgh, will help many to realize that religion is no stereotyped or traditional thing, but a living reality. He takes the great words of religion—God, Christ, faith, salvation, repentance, morality, revelation—and shows (in untechnical language, meant for the layman) that, although they are obscured by ideas associated with other ages, they nevertheless belong to "the abiding language of religion," because they deal with persistent and basic aspects of experience.

Why I Believe

By TEUNIS E. GOUWENS

Cokesbury Press. \$1.00.

THE gifted young minister of the Second Presbyterian Church of Louisville, Ky., here presents the essentials of Christian faith in a manner noteworthy for simplicity, directness and persuasive quality. Those who already believe in God, in Christ, in the Bible, in the Church, in prayer, in immortality—the six aspects of faith discussed by Dr. Gouwens—will find their convictions freshened and vitalized. Young people who are in doubt as to the validity of the Christian religion, or older people who have been unable to keep their earlier faith, will find a point of view which should lead them into fuller light.

The little volume is printed in exceptionally attractive form, making it most acceptable as a gift book.

The New Evolution: Zoogenesis

By AUSTIN H. CLARK

Williams & Wilkins Co., Baltimore.
\$3.00.

A DISTINGUISHED biologist, widely known in scientific circles for his study both of living and fossil animal forms all over the world, sets forth in this volume a new view of the evolution of life and of man's relation to the rest of the living world. He holds that evolution, as commonly understood, assuming a gradual development step by step of all the varying forms of animal life from an original simple structure, is not adequate

to account for all the facts known today, and is, in fact, out of accord with much of the fossil history. Dr. Clark concludes that the major groups of animal forms from the first bore the same relation to each other that they do today. That is, they originated independently of each other, though from a common source. To Dr. Clark this does not mean creationism, but rather that life, at its very first beginnings, developed simultaneously from the single cell in every possible direction. To describe this process he coins a new word, *zoogenesis*.

In spite of its technical subject, the volume is easily readable by the average layman.

Current Missionary Education

The study material issued this year by the Missionary Education Movement, centering around India, is unusually attractive in design and helpful in content. The list is worth noting.

1. INDIA LOOKS TO HER FUTURE. By Oscar Macmillan Buck. Cloth \$1.00; paper 60 cents.

(Reviewed in the September BULLETIN.)

2. LEADERS' MANUAL TO ACCOMPANY "INDIA LOOKS TO HER FUTURE." By T. H. P. Sailer. Paper, 25 cents.

Presents two approaches to the study of India. The first is intended for more advanced groups; the second is for groups desiring a simpler course.

3. AN INDIAN APPROACH TO INDIA. By a group of nationals. Boards, \$1.25; paper, 75 cents.

A book of great value to leaders and students, giving clear expression to what Christian Indians are thinking.

4. BUILDING WITH INDIA. By Daniel J. Fleming. Cloth 75 cents; paper, 50 cents.

Although originally published in 1922, this volume still remains one of the finest supplemental books to use in connection with this year's studies.

5. INDIA IN THE DARK WOOD. By Nicol Macnicol. Cloth \$1.00.

A book by an outstanding English authority, of great value to leaders.

6. INDIA ON THE MARCH. By Alden H. Clark. Boards \$1.00; paper 60 cents.

A thoroughly revised edition of a popular book. Fresh material has been introduced on recent phases of the nationalist movement and on the larger responsibilities being assumed by the Indian Church.

7. DO YOU LIKE OUR COUNTRY? By Ruth Isabel Seabury. Paper, 50 cents. A course on India for young people.

8. FREEDOM. By Welthy Honsinger Fisher. Cloth, 85 cents.

A delightful narrative, giving the story of two young students, a brother and sister, belonging to a high-caste Hindu family in Bengal as they meet the new forces of nationalism, western education and Christianity. Illustrated with draw-

ings by Indian artists connected with Rabindranath Tagore's school.

9. THE STAR OF INDIA. By Isabel Brown Rose. Cloth \$1.00; paper 75 cents.

A reading book of stories of old India and new.

10. OUT OF YESTERDAY INTO TOMORROW. By Mary Jenness. Paper 50 cents.

A course on India for leaders of intermediate groups.

11. THE GOLDEN SPARROW. By Irene Mason Harper. Boards \$1.00; paper 75 cents.

Contains stories about a group of boys whose families represent the more progressive group in India, through whose experiences the author deals with some of the most baffling problems.

12. BHASKAR AND HIS FRIENDS. By Clara G. Labaree. Boards \$1.00; paper 75 cents.

Stories and informational material for the children, with suggestions for use for the teacher.

The Home Missions publication dealing with the Caribbean Islands are issued jointly with the Council of Women for Home Missions:

1. TRAILING THE CONQUISTADORES. By Samuel Guy Inman. Cloth \$1.00; paper 60 cents.

(Reviewed in the September BULLETIN.)

2. OUR CARIBBEAN NEIGHBORS. By George W. Hinman. Paper 25 cents.

Suggestions to leaders of groups that wish to base their work upon Dr. Inman's "Trailing the Conquistadores," and also for groups that desire a more varied type of course with reading and discussion based upon additional sources and with suggestions for projects of service.

3. BETWEEN THE AMERICAS. By Jay S. Stowell. Cloth \$1.00; paper 60 cents.

A challenge to our churches to undertake larger ventures in Christian cooperation with peoples who have come to know the United States largely through the agencies of commercial exploitation and military domination and scarcely at all through fellowship in spiritual enterprises.

4. LEADERS' MANUAL TO ACCOMPANY "BETWEEN THE AMERICAS." By Garfield Evans. Paper 50 cents.

Suggestions for study, discussion, worship, investigation and activity.

5. WEST INDIAN TREASURES. By Winifred Hulbert. Cloth \$1.00; paper 75 cents.

Miss Hulbert made a special journey through the Caribbean Islands to prepare herself for the writing of this book. The colorful history of the islands has been retold in a fascinating way, together with stories of youth in each of the countries.

6. SUGAR IS SWEET. By Dorothy McConnell and Margaret Forsythe. Boards \$1.00; paper 75 cents.

Built around such modern problems as Christian duty toward a governed people, self-determination, race superiority, the Christian attitude toward force and toward economic questions.

Whither Russia?

SOVIET RUSSIA. By William Henry Chamberlin. Little, Brown & Co., New York. \$5.00.

ONE of the best books on the Russian situation to appear in many months. The author, as correspondent in Russia for the *Christian Science Monitor*, was given an unusual opportunity to observe and to study the life and the institutions of the Soviets. He emphasizes the human aspects of the Russian drama. He is concerned, at the same time, in interpreting the soviet regime without prejudice. This book has rightly been described as "A Living Record and a History."

Religious Education in the Philippines

By A. L. RYAN

Methodist Publishing House, Manila, P. I. \$2.00.

A VALUABLE record of achievement in religious education in the missionary movement. Dr. Frank Laubach, for years a missionary among the Moros, sums up the significance of the

AS MEMORIAL

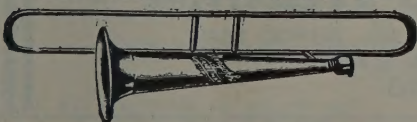
A to some loved one, present your church with a PEWTER INDIVIDUAL COMMUNION Service. Beautiful, sanitary, reasonably priced, non-tarnishing. 65,000 churches now use our sets. Write for prices and literature. Thomas Communion Service, Box 617, Lima, O.

The Concordant Version is not discordant. It is scientific and safe. CONCORDANT PUBLISHING CO. 2823 East 6th Street, Los Angeles, Calif.

STUDY AT HOME—

Central University, America's oldest Home Study Institution offers non-resident courses leading to degrees. Address the Secretary. CENTRAL UNIVERSITY (Dept. B) Irvington, Indianapolis, Ind.

NO EFFORT, NO STUDY
PLAY BEAUTIFUL MUSIC AT ONCE
20 SONG-O-PHONE Instruments for You
Start a Children's Band—Write at Once



Organize a Sunday School Band, stimulate the children's interest in music! SONG-O-PHONE produces fine orchestral effects, without study, no note-reading. Improves the child's lungs, and sense of musical harmony. Missionaries all over the world, ministers and teachers all over the country, praise SONG-O-PHONE, reporting it keeps alive children's interest in their Sunday School and educational classes. Trombone illustrated is 12 inches long, slide 24 inches open. Only \$2.75 postpaid in U. S. A. Order now, also write for complete catalogue. Organize a Family Band THE SONOPHONE COMPANY 548 Wythe Ave., Dept. F. Brooklyn, N. Y.

volume in writing the author as follows: "One feels that out of a small beginning and with meager resources there is coming something of permanent significance for this nation. The Sunday school came later and with far less money than the public schools, and yet it may have a more lasting impression. For one thing, English is not sinking deep into the life of any of the children excepting those who finish high school.

At home, as you put it, 'most of the people think in dialect, love in dialect, aspire in dialect, and motivate in dialect.' And when they think of character and religion they do not think of it very deeply until they bring it into their very home life. Your new book will give religious education a powerful impetus, and should prove as interesting and heartening to thousands of other Christians as it has proved to me."

Special Limited Edition at a Dollar
THIS BELIEVING WORLD

A Simple Account of the Great Religions of Mankind

By Lewis Browne, author of "Stranger than Fiction"

Heretofore priced at \$3.50, this outstanding success may be had while the supply lasts for one dollar, in a substantial cloth binding. This edition is limited and so copies will not be purchasable again at so low a price once the edition is sold out. Price, \$1.00

Preparing the Way for Paul

By Frederick M. Derwacter

Born in Palestine, why did Christianity prosper principally in foreign lands and so quickly that within a century it became practically a Gentile movement? It is safe to say that "Preparing the Way for Paul" supplies an answer that will be new even to nine out of ten ministers. Price \$1.75

Christianity in a World of Science

By C. F. Dunham

A singularly readable exposition of a method by which the general reader can exorcise any spirit of unrest over the possibility that Science may be doing his faith permanent harm. Price \$2.00

Psychology in Service of the Soul

By Leslie D. Weatherhead

Introduction by John R. Oliver, author of "Fear," etc.

A true contribution to that most needed thing—a conjunction of physical, mental, and spiritual experts in the unity of healing. Price \$2.00

The Significance of Personality

By Richard M. Vaughan

"The current controversy over humanism makes this a book that merits much more attention than it has received during the few months since its publication. In using personality as a principle for the interpretation of the universe itself, it ranges itself unmistakably on the side of Christian theism."—Religious Book Club Bulletin. Price \$2.50

Creative Religious Literature

By Arthur J. Culler

Dean of Hiram College

The comparison of the great literature of the Bible with the classics of other peoples and cultures yields a new conception of the universality of religious faith and aspiration. It makes possible an airplane view, so to speak, of the religious landscape of the ages. Price \$2.50

Affirmations of Christian Belief

By Herbert A. Youtz

Chapter I. I Believe "that Jesus' Spiritual Adventure is Normative for all men"; II. "in Jesus' Estimate of Humanity"; III. "in Jesus' Estimate of the Moral Consciousness"; IV. "in Jesus' Gospel of Spiritual Religion"; V. "that a Liberal education should produce spiritually vitalized persons." Price \$1.00

The Real Mrs. Eddy

MARY BAKER EDDY. A LIFE SIZE PORTRAIT

By Lyman P. Powell

Are Christian Scientists never to be admitted to the Christian fold? Have other Christians nothing to learn from their practice of actually devoting one hour daily to Bible Study?

An appreciation of Mrs. Eddy and Christian Science by a Christian minister who was allowed free access to original sources never before available. Cloth \$5.00, Leather \$7.50

MAHATMA GANDHI

His Own Story

Price, \$2.50

MAHATMA GANDHI'S IDEAS

Edited by Charles F. Andrews

Price, \$3.00

Asia has six to eight hundred millions of people. This one man Gandhi is writing the history of their children's children. In the "Autobiography" he opens his heart in regard to the principles on which private living should be managed and in the "Ideas" he turns his mind inside out in regard to the principles on which public affairs should be managed.

ROCK AND SAND

By John R. Oliver

"Fear," "Victim and Victor," and "Foursquare" have gained Oliver a big following. In this tale of the Laurentian hills he adds Anne Randolph and Amyas Dufour to the roll of unforgettable characters in contemporary fiction. Cloth \$2.50

He Is Become My Song. The Story of Christ in Poetic Form.

By Edith Anne Stewart Robertson

Nothing equal has been attempted to this story of Christ in verse in our time. It makes ideal devotional reading. Purchase now as a Christmas remembrance for one of your religiously inclined friends.

Church and Newspaper

By William Bernard Norton

After extensive experience as a country, town, and city minister, Norton then served twenty-three years full time work as a writer of religious news for a Chicago daily. He believes that the future success of religious publicity lies with the Church rather than with the press. Price \$2.50

The Coming Religion

By Nathaniel Schmidt

"Dr. Schmidt will convince you that anyone who talks of the ultimate disappearance of religion ought to talk of the ultimate disappearance of human speech."—Frederick Lynch.

An impressive answer to Walter Lippman's "A Preface to Morals." Price \$2.25

Solving Life's Everyday Problems

By James Gordon Gilkey

Author of "Secrets of Effective Living"

Twelve new sets of practical working suggestions which will aid ordinary people to live a happier and more effective life. Price \$1.75

What Do Present Day Christians Believe?

By James H. Snowden

Author of "The Making and Meaning of the New Testament"

The general position assumed is that religious truth is a growing body of knowledge and experience and that such progress is to be expected and welcomed and worked for as the means of ever wider and richer spiritual life. Price \$2.50

Puritan Principles and American Ideals

By HENRY HALLAM SAUNDERSON

Pilgrim Press. \$2.00.

TO those who have thought of the Puritans as a grim, intolerant and narrow-minded people who robbed life of joy and freedom, this volume will come as a pleasant surprise.

The tercentenary of the founding of the Massachusetts Bay Colony gives timeliness to this popular interpretation of the Puritans' work and their influence on American life. Dr. Saunderson writes of them as an intense admirer. After tracing the historical development of the Puritan movement, both in England and in New England, he discusses their permanent contributions to the rise of political democracy, the origin of self-governing churches, the creation of the public school system and the fostering of higher education.

Tolstoy

By HENRY BAILEY STEVENS.

Thomas Y. Crowell Co. 1928. \$1.75.

THIS play, dealing with the intimate home life and inner struggle of Tolstoy, while cast in dramatic form, is essentially historical and is a remarkable disclosure of his philosophy of life. The quality of the volume is well illustrated by his cry in old age: "I offer myself a hostage to my beliefs. There can be no limits upon the love of mankind. There can be no walls between rich and poor. . . . I had pride, I cast it from me. I had literary art, I turned it to the service of God. I gave my strength. I gave my brains. I gave my voice. And always as I gave, my spirit grew lighter. . . . Now, while I am sad for the sorrow that those dear to me will endure, I have found my God."

Parents and the Pre-School Child

By WILLIAM E. BLATZ AND HELEN BOTT.

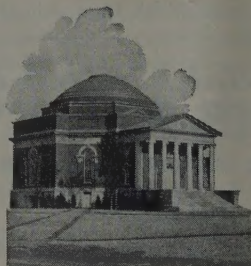
William Morrow & Co. \$3.00.

A TEXTBOOK on Child Study for classes and parents and for leaders in parent education. It is the fruit of long continued experience in the conduct of parents' groups. The first part deals with topics fundamental to the understanding and guidance of the pre-school child; appetites and habit formation; habits of eating, sleeping, elimination, play; sex training, the nature of emotions and attitudes, the fears of children, temper tantrums. The second part of the book consists of a presentation of the principles of mental hygiene and their bearing upon child study. Part III contains forms for consultation and home records. To each chapter is appended an outline, to facilitate group discussion. There is also provided a group of illustrations and case studies, thus assuring plenty of concrete material.

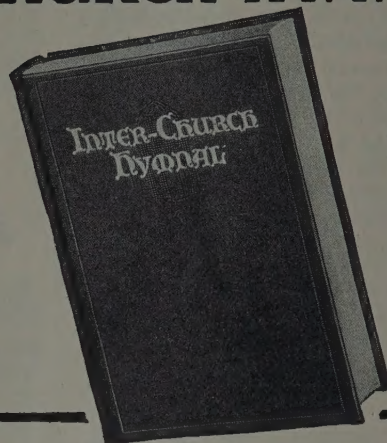
"AN INSPIRATION."

That is what Pastors and Church Leaders say of

INTER-CHURCH HYMNAL



Hendricks Memorial Chapel,
Syracuse University, Syracuse,
N. Y., where Inter-Church Hymnal
is used regularly and exclusively.



479 Musical
numbers, 234
responsive
readings, etc.

THROUGHOUT the nation Inter-Church Hymnal has been received with enthusiasm and praise.

Rev. E. A. Thompson, D. D., First Congregational Church, Pasadena, California, writes: "—a superb piece of work. Few men could combine the thought, skill and patience of Mr. Morgan and Dr. Palmer . . . an everlasting service to the Christian Church."

"Certainly a masterpiece."—Rev. Raymond D. Adams, Grove Presbyterian Church, Danville, Penna.

" . . . it will serve for Church worship, prayer meetings, young people and Sunday School . . . a hymn book after my heart's desire."
—Dr. Elijah A. Hanley, Park Baptist Church, St. Paul, Minn.

Songs the People Sing and Love

Inter-Church Hymnal voices supreme faith in the musical taste of church people. Mr. Frank A. Morgan, compiler, has included only hymns and tunes sung oftenest and repeated most. The tunes were played and rated musically by 650 Fellows and Associates of the American Guild of Organists. The hymns appear in the order of their popularity and musical rating. Katharine Howard Ward, Organist, has acted as Musical Editor.

A Treasury of Worship Material

The "Aids to Worship" section, comprising one hundred pages of calls to worship, confessions of faith, responsive readings, litanies, meditations, etc., arranged by Albert W. Palmer, D. D., Pres. Chicago Theological Seminary, provides a new and stimulating handbook of devotions for public and private use.

Mail the coupon for returnable sample. So outstanding a book deserves the earnest consideration of every pastor, choir director and church music committee. Write or mail the coupon today and acquaint yourself with the unique features and spiritual power of this book. Price per hundred, \$100.00, not prepaid.

Prompt and courteous service assured.

Biglow and Main, Inc.
HYMN BOOK PUBLISHERS SINCE 1867
5709 WEST LAKE STREET
CHICAGO

BIGLOW and MAIN, Inc., Dept. F. C., 5709 W. Lake St., Chicago, Ill.

Please send returnable sample copy of Inter-Church Hymnal embodying Supreme Faith in the Churches' Musical Taste.

Name

Address

City State

My Pastor's name is
My Superintendent's name }

Massing for Prohibition's Greatest Drive

NO WONDER public sentiment against prohibition is gaining. The metropolitan press by and large seems to avoid printing the dry side of the story. Facts favoring prohibition are frequently lost in a maze of wet propaganda. Often items concerning prohibition are twisted into an argument against prohibition . . . a Federal officer is killed by a bootlegger with a criminal record of twenty years, and the news headline is "snooper killed."

Unfortunately for the common good, facts are distorted; editorials are assaults on prohibition; nothing is left unturned by the wet radical papers to discredit the greatest moral reform of the century.

The majority of the people in the most populous centers of the United States form their opinion from the mass of liquor propaganda. Why shouldn't they wonder about the benefits of prohibition? Why shouldn't they begin to think or act against the Eighteenth Amendment?

It's time to do something. Let's give the people the facts about prohibition. Despite the excellent work done by the religious and other law-upholding publications of the nation in telling the true story, much work is yet to be done. We must reach the masses, who read only the daily newspapers, whose thoughts and actions—and votes—are controlled by the papers.

Let's give them the real facts: that drinking has decreased; that crime has lessened; that the death rate has been lowered; that the standard of living has been raised;

that the nation as a whole as well as the individual has been materially benefited.

The people should know the truth about prohibition. Only the truth, told now in a forceful manner, will save prohibition.

The American Business Men's Prohibition Foundation after months of exhaustive research has gathered the facts that prove conclusively the great success of prohibition. It has given the facts, through its press bureau, to the newspapers of the country. Papers that are fair have printed them.

But many wet papers have ignored them—and it is to the twenty millions of readers of the wet press that we must give the facts.

To reach this mass of readers—most of whom are fair-minded and who will appreciate the truth—this Foundation is going to advertise nation-wide. Full pages of paid newspaper advertising will be published in wet as well as dry papers—to reach everybody!

The work of spreading the truth to the largest reading public can be accomplished in no better manner. Paid advertisements will tell the actual facts as they exist; the messages cannot be ignored, edited, or controverted by an unfair paper. It must be done now. It will be done!

Will you help?

Notice the partial list of the Advisory Board of this Foundation. In addition, there are 34 others of similar high character. Every member is listed in Who's Who. Every one is outstanding in his respective line of endeavor. They are backing this movement. Will you join them?

Let's Have The TRUTH About Prohibition

The American Business Men's Prohibition Foundation is incorporated in Illinois "not for profit" and is a voluntary association organized to collect, correlate and disseminate facts regarding the results of National Prohibition and its relation to the welfare and progress of the people of the United States. Your personal contribution, small or large, will help.

Advisory Board

HERBERT T. AMES Lawyer, Pennsylvania	GEORGE W. MARSTON Merchant, San Diego
FRANCIS E. BALDWIN Manufacturer, N. Y.	S. S. MCCLURE Editor, Publisher
R. B. BENJAMIN Manufacturer, Chicago	P. W. MORGAN Banker, Pennsylvania
DAN B. BRUMMITT Editor, Chicago	MRS. H. W. PEABODY Chairman, Woman's
WILLIAM LOWE BRYAN Pres. Indiana Univ.	Nat. Com. for Law Enforcement
P. H. CALLAHAN Manufacturer, Louisville	JAMES C. PENNEY Penney Stores
ANDREW B. CRICHTON Coal Mines, Pennsylvania	CHARLES C. SELECMAN Pres., Southern Methodist University
ALLAN C. EMERY Wool Merchant, Massachusetts	MRS. JOHN F. SIPPEL Pres., Gen. Fed. of Women's Clubs
F. J. HARWOOD Manufacturer, Wisconsin	JOHN TIMOTHY STONE Pres., McCormick Seminary
R. J. KITTREDGE Manufacturer, Chicago	LOUIS J. TABER Master, National Grange
HENRY M. LELAND Manufacturer, Detroit	
	and 34 others

AMERICAN BUSINESS MEN'S PROHIBITION FOUNDATION

7 South Dearborn Street, CHICAGO, ILL.

R-9

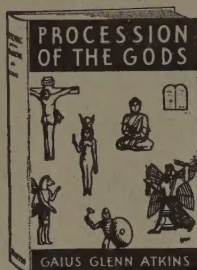
I WANT TO HELP

☐ I am a staunch supporter of the preservation of American ideals and the glorious cause of Prohibition. I am willing to back my belief with cash. You can count on me to the extent of \$....., which is enclosed. Make check payable to ALONZO E. WILSON, Treasurer.

☐ Send free booklet, "Let's Have the Truth About Prohibition."

Write your name and address in the margin below; clip this coupon and mail at once.

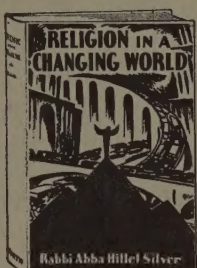
Distinguished Books Reasonably Priced



PROCESSION OF THE GODS

By Gaius Glenn Atkins

Coming as it does in the most productive month of the year, the choice of Professor Atkins' new book by the Religious Book Club lends exceptional significance to this commanding story of the world's great religions. \$3.00



RELIGION IN A CHANGING WORLD

Rabbi Abba Hillel Silver

A statement of supreme interest and importance of the place of religion in a world of change and decay. \$2.00

GREAT THEMES OF THE CHRISTIAN FAITH

Arranged by Charles W. Ferguson

Sermons by G. Campbell Morgan, Charles E. Jefferson, George A. Buttrick, Gaius Glenn Atkins, Clovis Chapell and ten others. \$2.00

AT THE FOOT OF THE RAINBOW

Margaret T. Applegarth

The first collection of stories to tell Margaret Applegarth has written in five years. \$1.50



HANDS AROUND THE WORLD

Archer Wallace

Fifteen stories of the heroes of as many lands, showing that no country has a monopoly on heroes. \$1.00

CHILD LIFE AND RELIGION

Ilse Forest

What can and what cannot be done in the religious training of the pre-school child is set forth here. \$1.50



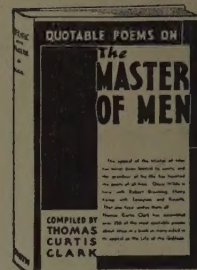
15 Notable Additions to the Anvil Dollar Library

REPRESENTATIVE MEN OF THE BIBLE—3 Volumes
George Mathewson
THE PARALLEL NEW TESTAMENT.....James Moffatt
LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC
Reinhold Niebuhr
THE MEN WHOM JESUS MADE...W. Mackintosh Mackay
FUNERAL SERMONS AND OUTLINES...William B. Ketcham
THE MIND OF THE MASTER.....Ian Maclaren

Clinch It With a Poem THE MASTER OF MEN

Compiled by
Thomas Curtis Clark

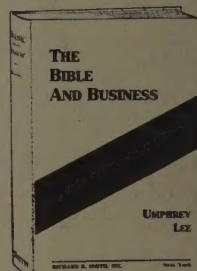
Nearly 300 of the most quotable poems about Jesus in a book as many-sided in its appeal as the life of the Galilean. \$2.00



THE BIBLE AND BUSINESS

Umphrey Lee

A sane, commonsense approach to the Bible, not a guide to safe investment, but as an almanac of human character. \$1.50



STORY SERMONS FOR JUNIORS

Mary K. Berg

A new series of Miss Berg's inimitable stories for the Junior Congregation and for the Junior Department. \$1.50

WORD PICTURES OF THE NEW TESTAMENT

Professor A. T. Robertson

"It is bound to supersede Vincent's Word Studies."—The Expositor. Vol. I—Matthew and Mark. Vol. II—Luke. Vol. III—Acts. Each, \$3.50

GIRLS WHO MADE GOOD

Winifred and F. Kirkland

Fifteen stories of the courage shown in the lives of Florence Nightingale and others. \$1.00



PRAYERS FOR SPECIAL DAYS

G. B. F. Hallock

What minister has not felt the need of this pocket size book of prayers for his trying situations? \$1.25

RICHARD R. SMITH, Inc., 12 East 41st Street, New York



SELECT PRINTING CO.
NEW YORK